The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, JUNE 23, 1849.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M.
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 8 "
In Grace Church Brooklyn Heights,. 8 " and 6 "

Calendar for June.

24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

July.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

Poetry.

For the Churchman.

St. John the Baptist.

The Lion hath his lair by Jordan's stream
Amid the willow fringes—the wild bee
Builds in the forest desert, where the beam
Of day falls but on mossy rock and tree
And velvet greensward—and the locust wheels
Its murm'ring flight, with busy insect glee,
Among the foliage, when the grey mist steals
At morn from earth. Such sainted anchorite
Are thy companions—Heav'n to thee reveals
The living treasures of salvation's light
Afar from human haunts and the dull din
Of courts and cities, where the weary sight
Meets but in varying forms unvarying sin,
God's choicest works by demon rage defiled,
His best creation most corrupt within:
And tho' thy garb be rude, thy dwelling wild,
Thy vision shall be purified to gaze
Upon His form who chose thee from a child
To be His servant, and amid the maze
Of tangled thickets, and the still retreat
Of crystal fretted caverns, taught thee ways
Of holiness and truth, and gave thee meat
Fresh from creation's larder, girding thee
With shaggy hair of beast whom thy swift feet
Outran in sylvan contest. Pure and free
As prophets should be, is thy ardent soul,
Unskilled proud vice in raiment soft to see,
And crouch admiringly to its base control.
Where dash the Jordan's waters thou shalt stand,
And o'er the crowds a living tide shall roll
Of speech impetuous as the waves at hand,
Battling imaginations, every carnal thing
That bends not to Jehovah's high command.
Thou art the herald of the awful king!
In thee the car-uplifted seer descends
To clear the way before Him, and to bring
Repentance unto Israel, yet when rends
The firmament above thee, and the dove,
Spirit made visible, o'er Jesus bends,
And the voice issues from the throne of love,
The star of thy ascending life shall wane
E'en at the brightest—no more shalt thou rove
In the free forest, but the tyrant's chain,
And dungeon visionless, shall try thy heart
What temper it is made of—if in vain
High gifts were lavish'd on thee—if the part
By Heav'n assign'd thee, thou cans't calmly bear
And learn religion's last, and loftiest art
To suffer for well doing, and believe thy God shall yet appear.

J. H. H.

Waddington.

Selected Matter.

Jubilee Tract;

Great success from small beginnings. Being an account of the chief proceedings of the five original members of the Society for the Promotion of Christian Knowledge, in March, 1698–9. To which is added, a short notice of some of the Society's transactions since that time. By the Rev. T. B. Murray, M. A. London: printed for the Society for Promoting Christian Knowledge. 1849.

EARLY PROCEEDINGS OF THE SOCIETY.

II. Aid in Behalf of the Colonies and Dependencies of the British Empire.

The Bishop of Calcutta, writing to the Secretary of the Society in 1833, styled it The Primitive Missionary Society of India; and the Bishop of Toronto described it as one of the handmaids of the Church of England to extend her blessings to every land.

It has been seen that this Society, previously to the establishment of the Institution for the Propagation of the Gospel, exerted itself, chiefly through the Rev. Dr. Bray, to relieve the spiritual destitution of our Plantations, or Colonies. It continued to advance the object which Dr. Bray had so much at heart; but finding the work grow upon its hands, it determined, two years after its foundation, to establish a separate institution, to which King William the Third, in June 1701, gave a charter of incorporation, under the name of The Society for the Propagation of the Gospel in Foreign Parts. The services of that valuable Institution are so fully before the world, that it is only necessary here to state this fact in connexion with its origin.

In the year 1710 the Society for Promoting Christian Knowledge began to afford liberal help to the mission founded by Frederick IV., King of Denmark, at Tranquebar, on the coast of Coromandel, for the conversion of the heathen. The Society for many years supported these missions in Southern India. We find by the Minutes of January, 1749–50, that the Rev. C. F. Schwartz, at that time a young man, sailed from London on board *The Lynn*, for India, as a Missionary, by the Society's appointment. The plans of the Society, in connexion with its mission in India, were also for many years ably promoted by the services of Ziegenbalg, Grundler, Plutscho, Gericke, Jœnicke, Pohle, Jacobi, Haubroe, Cæmmerer, Rottler, Kohlhoff, and others.

The care of the missions generally, was transferred, in 1824, to the Society for the Propagation of the Gospel in Foreign Parts. Meanwhile the Society for Propagating Christian Knowledge still assists in supplying the religious wants of India; and the Board has, from time to time, not only placed considerable sums of money at the disposal of the Bishops of Calcutta, Madras, Bombay, and Colombo, but furnished large grants of books for this good object. Thus it has continued to assist in diffusing in the East the knowledge of the Gospel of Christ.

The sum of £5000 was granted in 1820, towards the erection of Bishop's College, Calcutta; and £6000 for the endowment of Scholarships on the plan of Bishop Middleton. In 1826, the Board, on being informed of the sudden and mournful death of Bishop Heber, voted £2000 for the foundation of two Scholarships in Bishop's College, to be called, Bishop Heber's Scholarships; and £2000 towards the enlargement of the Church at Tanjore, &c. In the districts of Tanjore and Tinnevelly, in Southern India, the native inhabitants of several villages are turning to the Christian faith. This portion of the diocese of Madras, the scene of the Society's labors during the last century, has again partaken of its aid; grants having lately been made for Church-building in Tanjore and Tinnevelly. The Clergy there are working with diligence and success.

In 1839, the Board granted £5000 in aid of the Bishop of Calcutta's design of erecting and endowing a Cathedral in Calcutta. This cathedral was consecrated on the 8th Oct. 1847.

The Society has labored greatly to advance Christianity in the West Indies. Besides smaller grants, it gave £10,000 at one vote, for the religious instruction of the negroes. On the occasion of the dreadful hurricane in August, 1831, which destroyed nearly all the churches and schools in Barbados, it contributed £2000 towards their restoration. It also granted £1000 towards rebuilding the churches and schools destroyed in Antigua by the earthquake of February, 1843; and in 1848 assigned aid towards the reparation of churches and ecclesiastical buildings in Tobago, which had suffered from a hurricane on the 11th of October, 1847.

Efforts have been made towards promoting Christian knowledge in China. The subject of the religious condition of this vast territory had not escaped the notice of the Society, but had entered into its proceedings long before a door of Christian usefulness had been opened in that part of the world. In a letter from Archdeacon Congreve to the Secretary, dated Caledon, near Armagh, 8th Jan. 1768, are these remarkable words: "If ever it should please God to open a door for a mission to China, you may call upon me for a hundred pounds for that service, or upon my executors."

The sum of £2000 was voted, in May, 1846, on the recommendation of the Lord Bishop of London, towards the establishment of a Bishopric in our Chinese possessions: and the Treasurers will be prepared, on the consecration of a Prelate to the see of Victoria, in Hong Kong, to fulfil the pledge then given by the Board.

Besides this, grants have been made towards the erection of a church at that place. Large supplies of books have been forwarded from time to time for use and distribution in China; and it is proposed soon to afford assistance towards the establishment of a College at Hong Kong.

In the year 1847 the Society readily gave its aid, in grants, both of money and books, in behalf of the Church and Schools in Sarawak, Borneo; and signified its willingness further to co-operate with Sir James Brooke, the Rajah of Sarawak, who was then in England, and to render additional assistance, should it be required, towards introducing the blessings of Christianity into that island, and the Malayan Archipelago in general.

The Board recently granted £10,000 towards Colleges, Schools, or such other Institutions as should permanently promote Christian knowledge, in five dioceses; namely, New Zealand; Adelaide; Melbourne; New Castle; and Capetown: being £2000 for each diocese, besides £500 for general purposes in each of these sees. Aid in behalf of colleges has also been furnished by the Society to the dioceses of Nova Scotia, Montreal, and Tasmania; application in each instance having been made by the Bishop of the diocese: it being through the hands of the colonial prelates that the Society is desirous of rendering such help to the colonies as it is able to afford.

A fact stated by the Bishop of Adelaide, in a letter which was read to the Board at the Meeting in February, 1849, affords one among many instances of the manner in which the Society's help becomes the occasion of drawing forth like exertions in the Colonies:—

"I am happy to announce that the Society's liberal vote of £2000, towards a collegiate institution, has been nobly responded to in the colony. Two individuals have come forward with a donation amounting to £1000 in furtherance of the object; and I should not be surprised if a sum double the amount of the Society's vote were eventually raised in this province.

The following table exhibits the series of Colonial Bishoprics in the order of their foundation:

Dioceses.	Erection of See.		Consecrated
Nova Scotia.	1787	John Inglis, D. D.	1825
Montreal, (late Quebec.)	1793	George J. Mountain, D. D.	1836
Calcutta.	1814	Daniel Wilson, D. D.	1832
Jamaica.	1824	Aubrey G. Spencer, D. D.	1839
Barbados.	1824	Thomas Parry, D. D.	1842
Madras.	1835	Geo. Trevor Spencer, D. D.	1837
Sydney, (late Australia.)	1836	Wm. G. Broughton, D. D.	1836
Bombay.	1837	Thomas Carr, D. D.	1837
Toronto.	1839	John Strachan, D. D.	1839
Newfoundland.	1839	Edward Feild, D. D.	1844
New Zealand	1841	George A. Selwyn, D. D.	1841
Antigua	1842	Daniel G. Davis, D. D.	1842
Guiana.	1842	Wm. Piercy Austin, D. D.	1842
Tasmania.	1842	Francis R. Nixon, D. D.	1842
Gibralter.	1842	George Tomlinson, D. D.	1842
Frederickton	1845	John Medley, D. D.	1845
Colombo.	1845	James Chapman, D. D.	1845
Melbourne.	1847	Charles Perry, D. D.	1847
Newcastle.	1847	William Tyrrell, D. D.	1847
Adelaide.	1847	Augustus Short, D. D.	1847
Capetown.	1847	Robert Grey, D. D.	1847

To these may be added the Bishopric of the United Church of England and Ireland in Jerusalem, which was established in 1841, and to which the Rt. Rev. Samuel Gobat, D. D., was consecrated in 1846.

With all these Prelates the Society maintains a constant correspondence: and there is not one of the above dioceses to which the Board has not furnished aid from the resources placed at its disposal.

Thus the Society's means of doing good have extended to the East and West Indies, China, Australia, Van Diemen's Land, New Zealand, America, Upper and Lower Canada, Nova Scotia, Newfoundland, Bermuda, New Brunswick, Prince Edward's Island, the Falkland Islands, the Cape of Good Hope, Mauritius, Seychelles, Gibralter, Malta, the Ionian Islands, Asia Minor, Athens, Egypt, Syria, the Holy Land, &c

A grant of £10,000 was made by the Society in 1840 towards a fund for the endowment of New Bishoprics in the Colonies, in pursuance of a plan proposed by the Bishop of London.

The sum of £44,000 has been bestowed by the Board on Church-building in the Colonies since the year 1822.

III. The Preparation and Circulation of Books and Tracts.

The first transactions of the Society relate to this subject. In 1701, the Society attended to an application from Churchill, then Earl, afterwards the Duke of Marlborough, and sent him books for the troops under his command; whilst the brave Admirals Benbow, and Sir George Rooke, at about the same date, were glad to distribute the Society's books and papers among the seamen on board the fleet.

In the beginning of the year 1705, the Society set apart a portion of its funds for the purpose of furnishing the country poor with Bibles and Common Prayer Books at the easiest rate. The Institution being then in debt, a person unknown gave to it 500 Bibles and 800 Common Prayer Books, desiring that poor families might be furnished with them before any particular persons.

Thus early in its history the Society supplied Bibles, Prayer Books, and Religious Publications, either giving them away by the hands of its members; or disposing of them at a reduced price; it having been found, in many cases, that people take more care of, and value more highly, a book on which they laid out even a small sum, than one which has been given to them gratis.

Much assistance has been rendered by grants of large Bibles and Common Prayer Books for the performance of Divine Service in new Churches and Chapels erected by means of private contributions, and in School-rooms licensed by the Bishops.

The Society has long imparted its benefits to Hospitals and Prisons, the Army and Navy, the Coast Guard Service, Tide Waiters, Bargemen, Fishermen, Emigrants, the poor in Workhouses, &c. And for the greater comfort and advantage of infirm and aged persons, some of the Society's Tracts have lately been printed in a much larger type than before.

Of the advantages derived from the Society by those filling "particular stations and relations of life," to whose use a class of publications is assigned in the Catalogue, the principal objects have been soldiers; the late Archdeacon Owen, having, under the name of Clericus, bequeathed in trust to the Society a large sum for supplying the land forces with Prayer Books and Tracts. Proofs are contained in the Minutes and Reports, that vital religion is cherished amidst scenes of war and sickness, through the instrumentality of the Society, whose books can reach the camp and the cottage, and convey comfort and instruction in the absence of Ministers of religion.

The Report of the Society's proceedings in Calcutta for the year 1825, mentions the instance of a private soldier, who had derived much spiritual consolation from the *New Manual of Devotions*,* while laboring under a fever, which he caught when in the field at Arracan, and which terminated in his death. He left 21*l*. 8*s*. 7 1-2*d*. to the Society. A gunner also, who was indebted to the same book for much religious knowledge and comfort during his last illness, in the general Hospital, left the humbler sum of twelve rupees as a mark of his gratitude to the Society, through which, under the Divine blessing, he had received so much benefit.

In January 1805, we find that enterprising traveller, Mungo Park, before his second and last journey of discovery in Africa, which ended in his death, calling at the Office in Bartlett's Building, to request some of the Society's publications, including the New Testament in Arabic. The Secretary, depending on the approval of the Board, at once placed these books in his hands.

On the breaking out of the cholera in this country, in 1832, the Society supplied 200,000 copies of the Form of Prayer appointed for a General Fast, and granted for distribution in the afflicted districts, especially in Staffordshire, supplies of New Testaments and Common Prayer Books; and, among other Books and Tracts, 500 copies of Bishop Patrick's "Persuasion to a Cheerful Trust in God."

In May 1845, on the application of the Secretary, and by the wish of Captain Sir John Franklin, Bibles, Prayer Books, and other works on the Society's Catalogue, were furnished gratuitously for the use of the expedition then on the eve of sailing on a voyage of discovery to the Arctic regions, in her Majesty's ships, the "Erebus," and "Terror," under Sir John Franklins's command. It was stated in the application, that on the occasion of a voyage of discovery proceeding to the Arctic regions in the ship "Trent," in the year 1818, the vessel having been blocked up by ice, the persons on board found great comfort and benefit from books of religious instruction and general reading.

Gratuitous supplies of Bibles, Prayer Books, and Tracts have, this year, been despatched to Pitcairn's Island, in the Pacific, for the use of the inhabitants, in number about 300, chiefly the descendants of the mutinous crew of the "Bounty;" the poor islanders having been visited, and found to be well-disposed, and desirous of the means of instruction. An English schoolmaster, who resides there, takes a benevolent interest in these people, and, in the want of a chaplain, educates the children, and instructs the people in general, to the best of his power.

Several pages might be filled with notices of grants, which would serve to place the Society's work in its circulation of Bibles, Prayer Books, and Tracts, in a still more striking point of view. For who can estimate the value of such gifts in the time of trial, in moments of disappointment and solitude, in a dry and weary land, or amidst the terrors of the deep; when all hopes and prospects are shut out, but one,—that which the Word of God reveals in the Gospel of his blessed Son?

In 1836, the Society, having had its attention called by a Member to the importance of providing suitable instruction for emigrants, took measures accordingly, and formed, in 1838, an Emigrants' Library, many sets of which have been gratuitously bestowed.

Nor was this the first proceeding of the Board in behalf of destitute emigrants. In the year 1732, when the Protestants of Saltzburg were driven from their country, on account of their religion, by their own Roman Catholic government, the Society resolved to help these poor people; and, besides making many large remittances of money to Germany, it fitted out four transports, which conveyed more than two hundred emigrants, chiefly Saltzburghers, with two missionaries and a Schoolmaster, to Georgia, in America. The Society afterwards watched over the spiritual interests of the Colonists, supplying them with Missionaries, and paying the cost of instruction for the children. On the separation of America from Great Britain, this Mission ceased.

The Society in 1846 set apart £1000 for the spiritual wants of emigrants quitting our shores, and is now paying at the rate of £80 per annum for the services of a Clergyman at Plymouth, who visits the emigrant ships, affords instruction and advice to the people on board, and distributes such books and tracts as the Society places for this purpose in his hands He has, during the past year, visited nearly 30,000 poor emigrants bound chiefly for Australia, some of whom have, out of their poverty, sent through his hands, small unasked offerings towards the Society's designs.

Measures have lately been taken for encouraging the formation of Lending Libraries for the use of the Metropolitan Police. In addition to previous votes, the sum of £200 has lately been granted to meet an equal amount to be laid out by Government, in books from the Catalogues for this purpose.

In the year 1813 was published the Society's Family Bible, in 3 vols. 4to, with Notes, selected by the late Rev. Dr. D'Oyly, and the Rev. Dr. Mant, late Lord Bishop of Down and Connor. The circulation of this work has been very extensive; and it has lately been printed in a smaller and cheaper form.

Much was formerly done by the Society, in translating the Scriptures and Liturgy into foreign languages. Greater efforts have lately been made in this department through the means of the Foreign Translation Committee. The following general statement of the transactions of the Committee, since its appointment in 1834, will be read with interest.

Translations of The Bible have been published in Italian, Dutch, and German; the French Bible is nearly ready; the Spanish Bible is in the course of printing. The New Testament has been published in French, Spanish and Maltese; and the Arabic and Ogybwa New Testament are in progress. The Gospel according to St. Matthew has been printed in the language of New Zealand; and the Gospels in Coptic and Arabic. The Acts and Epistles are in the course of printing. The Prayer Book has been produced in French, Dutch, German, Italian, Spanish, Portuguese, Modern Greek, Modern Armenian, Maltese, Arabic, Turkish, Amharic, New Zealand, Ogybwa, and Muncey.

The Rev. Dr. O'Meara, Missionary among the Indians of Mahnetoo-ahneng, Canada West, having described the thankfulness of his Indian flock for the possession of the Prayer Book in the Ogybwa language, and the comfort it had proved to them during their winter wanderings, added, that those simple people were also rejoicing in the prospect of having, ere long, the Holy Scriptures, or portions of them, at all events, in their own language.

The Rev. Richard Flood, of Delaware, Canada, a zealous and devoted clergyman, ministering among the Indians of the far West, states that the Prayer Book in the language of the Muncey Indians, printed in London, under his own supervision, at the Society's cost, has proved a rich boon to that highly interesting race.

The prayers of our Church are now offered up by these American Indians in churches built chiefly by the Society's means; a memorial having been sent to London by the chiefs of the Pike, Beaver, Moose, Reindeer, Bear's-tail, and Bears'-head tribes, respectively, for aid towards a house of prayer, which they had begun with their own hands.

For the help of "the white and yellow metal," as they called it, which was cheerfully bestowed, they returned their hearty thanks, "desiring to stretch out their hands to their kind friends across the great waters." One of these warriors, Captain Snake, speaking in the name of the tribes, thanked the reverend missionary for bringing the Gospel of Christ to their doors, and promised that, with the help of the grace of God, he and his brethren would endeavor to profit by the benefits offered them, adding, in the simple, but expressive language of the Indians:—

"We shake hands in our hearts with our great Mother the Queen of England, and all in authority under her; and pray that the good Spirit may ever be with them to bless and preserve them."

The Society has since been informed by Mr. Flood of the peaceful and happy death of this Christian chief.

Such is a short outline of the Society's efforts at home and abroad. Little has been said, in comparison with what might have been stated, as to the measure of its labors of love and charity. But there is enough to be thankful for: and its steadfast perseverance in consulting and toiling for the true welfare of all to whom it could do good, may furnish a valuable lesson.

A late honored member of the Society observed, "It is the noblest privilege of piety to make others pious, and one of the happiest exertions of Christian charity, to teach our fellow men to believe and obey the Gospel. Nor is the discharge of this duty without its recompense. Apart from that peace of mind, and that exquisite satisfaction which a benevolence so directed never fails to give, we have the assurance of the Prophet, 'That they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'"†

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* No. 22 (and in large type, 23,) on the Society's Catalogue.

† Sermon preached before the Society, by the Right Rev. Dr Otter, Lord Bishop of Chichester, June 1, 1837.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XI.—DOWNWARD TENDENCIES.

Leaving Switzerland, let me ask the reader to go with me down the Rhine, and see how fare our "separated brethren," in Germany." It is well-known that the Protestants of Germany, like those of France, Holland, Switzerland, and, in fact, of the entire continent, with the single exception of Sweden, are Presbyterians. Many of them, from motives of expediency, or convenience—and it is a concession of great importance to Episcopacy—have created a class or order of Ministers, at first called Superintendents, but dignified, latterly, with the Babylonish name of Bishops; and, in this respect, resemble the Methodists of America, who have this spurious Episcopacy. But, in fact, the Protestants on the Continent, Sweden only excepted, are Presbyterian. And what has been the fate of the faith in Germany—the land of Jerome, and Huss, and Grotius and Melancthon—*the land of Luther*? "I could not find," says a recent American and Presbyterian traveller, "a single individual in Germany who believed in the eternity of future punishments." Even the Evangelical and excellent Neander, given up to what is known in Germany as the *theologia pectoris*, or religion of the affections, thinks that "the doctrine of universal restitution does not stand in contradiction to the doctrine of eternal punishment *as it appears in the Gospels*;—for a secret decree of the divine compassion is not necessarily excluded, by virtue of which, through the wisdom of God, in the discipline of free agents, they may be led to a free appropriation of redemption." The father of the new philosophy of Germany has been deified as "Messiah the Second;" and our awful Baptism, I was informed, had, by some of her clergy, been administered in the name of Liberty, Equality, Fraternity, or of Reason, Humanity, and Love of Country. It is taught by her pastors, that there is no other God than in the things we see, and that man himself is the highest impersonation of Divinity, and, in such a one as Christ, man may therefore be lawfully adored! As to the Bible, it has been justly said, that, "if Luther could return from the dead, he would find the Bible as much banished from the communities professing his doctrine, as it was, in the worst times of the Papal policy." And if the Bible has begun to reappear in those lands at all, it has been, in many an instance, if not in absolutely all, by the direct or indirect agency of *British* residents, or of a *British* and Foreign Society.

Nor would this be so terrific a result of Presbytery, if the "Evangelical" clergy of Germany, of whom one here and there is to be found, gave hope of a brighter day. But Luther himself bequeathed to them the dangerous precedent of setting Scripture itself aside, when it stood in the way of some favorite opinion. *Epistolam Stramineam* he did not hesitate to style the Epistle of St. James, because it laid the axe effectively at the root of his *articulum ecclesiæ stantis vel cadentis*. Other books of the Bible fared with him but little better. The German Evangelical Clergy, still profiting by the courage of the master, are able, by a dash of the pen, to settle, on the basis of "private judgment," the canon of Scripture which the whole Catholic Church was cautiously substantiating for three hundred years. "Scarcely a book of the New Testament," says a Presbyterian writer well acquainted with his subject, "has escaped the *obeliscus* of some Aristarchus; and we know not that the Doctor's hat could be duly conferred, in Germany, on one who had not singled out some book for elimination. . . . There are in Germany scores of scholars whose tact enables them to pick out a Pauline epistle as confidently as a bank-cashier can detect a counterfeit note. . . . Several attribute the Apocalypse to a disciple of John. Eichhorn pronounces it a drama on the fall of Judaism and Paganism. . . . Semler condemns it as the work of a fanatic. Ammon thinks the author and the editor of John's Gospel to be different persons. Vogel, Rettig, Ballenstedt, and Bretschneider, deny its authenticity. Schllier-macher rejects First Timothy; Eichhorn rejects all the Pastoral Epistles. Schmidt throws doubt over both the Epistles to the Thessalonians. Cludius treats those of Peter in the same way. Baur and Schneckenburger consider Luke, in the Acts, not as giving a faithful narrative of events, but an apologetic statement, to vindicate favorite opinions. Kern maintains that the Epistle of James was forged by a Jewish Christian, in the name of this Apostle, to controvert the Pauline doctrinal views which prevailed in the Gentile Churches. Gfrorer finds undeniable marks of falsehood in the account given of Cornelius. And it is significant, that even *the sounder German writers*, when called upon to combat such views, rehearse them without any approach to a shudder. . . . Neander himself regards the Epistle to the Hebrews as the work of a Christian, a learned and eloquent Alexandrian, who stood to Paul in the same relation as Melancthon to Luther. He denies the genuineness of the First Epistle to Timothy, and exceedingly doubts that of Jude, and entirely gives up the Second of Peter. As to the inspiration of the Scriptures generally, Neander holds it, both in degree and in kind, far below what is regarded as orthodox among ourselves." Such are the fancies of German divines and universities, to which the Stuarts, and Hodges, and Alexanders of Presbyterianism, and her seminaries in America, are sent to learn the Art of Exegesis. And these are the elaborated fancies of Neander, "a venerable theologian," according to the Princeton Review, from which I have just quoted, and am now quoting again,—"a venerable theologian and a noble scholar—perhaps the most celebrated Professor in Germany, and whose works we never open without instruction and delight." [!] And such is the sea of doubt and wild conjecture, in which even the "Evangelical" remnant in Germany are driven. And, unless the Church be invoked, as the true Witness, to say, what *were* the books of Scripture confided to her, *from the beginning*, who shall settle, either for the German Presbyterian or American, the canon of Scripture, and give them again *the Bible*, of which Presbyterians in this country yet unthinkingly boast, as the rule of faith, but whose claims they are consistently enough beginning, like their more advanced brethren in Germany, to reinvestigate, in all the unbounded plenitude, and the *jure divino* of untrammelled "private judgment."

Thus has Socinianism, with her pestilential train, trodden, with giant step, the causeways of Irish Presbyterianism—planted her banners in the Presbyterian encampments along the Thames and the Seine—written her insulting creed on the tombs of the Vaudois and the Huguenots—reared her towering head above the Alps and the Appenines—dashed on, like the winter avalanche, into the fair vallies of Switzerland—and kept her insulting jubilee in the cathedral of Geneva, and over the dust of Calvin. Rolling with the turbid torrents of the Rhine, she has scattered its seeds of death into a congenial soil upon its right bank and its left—she has entered the seats of learning, and, by her resistless spell, has won over to herself the renowned universities of Germany—Leyden and Leipsic have fallen down before her—Wittemberg and Heidelberg have kissed her feet—and Turin and Berlin have anointed them with ointment—in a word, the lawful child of Presbytery has succeeded to the Empire, *wherever* Presbyterianism had reigned before her. She would fain have crossed the stormy Baltic, and have planted her icy tabernacle in the north, and, like the maelstrom on the coast of Norway, have swallowed, in her capacious throat, the Churches of those empires. It was not the stormy wave of the Baltic that arrested her progress; for she had stridden a continent and an ocean before. It was not the hills of Dofrefield that turned her back, for she had conquered the Jura and the Alps. But, with the music of those waves, there were borne to her ears the strains of a Catholic *liturgy*, and beautiful upon those mountains she beheld the feet of Apostolic Bishops. "It would be interesting," says a writer, on whose accuracy, I must, for the present, rely, "to compare the two kingdoms of Saxony and Sweden. Both are almost exclusively Lutheran—the people of both are generally well-educated—religion is one of the studies in every grade of the public schools of both. One is universally Rationalistic—the other universally Orthodox. One has not more than half a dozen Evangelical preachers, out of six hundred clergy;—the other has not as many Rationalists, out of three times that number! One is Episcopal, and has retained the Apostolic succession—the other is Presbyterian, and without it."

I know of but one other spot in Europe, out of which this spirit has departed "naked, and wounded, and bleeding." The Church of England has, by the daily increase of her wholesome liturgy, embalmed an atmosphere around her, which Socinianism has never, with any comfort, been able to breathe, and, by her Apostolic descent, has inherited a blessing, which Socinianism, with her mess of red pottage, has never been able to supplant. Socinianism, like a local malaria, with her train of diseases, has been invited from Geneva, into the ruins of a few Presbyterian and Baptist Congregations in England, but to them has been rigidly confined; not a congregation of the Church of England, throughout an empire on which the sun never sets, has ever caught the infection. Mr. Lefevre, of New York, on his return from a visit to England, complains that "the system of American Universalism has not a single defender in England." In a single word, the fact—enough to make one shudder at its contemplation—must now be obvious, that, if Presbyterianism had retained its footing in Great Britain, the whole Protestant world would at this moment have been Socinian or Infidel! During four years that it triumphed under Cromwell, one hundred and seventy-six sects, or forms of heresy and blasphemy, appeared; and, as stated before, of two hundred and sixty Presbyterian Congregations that survived the Restoration, two hundred and forty have lapsed into Socinianism. Well may the Church of England be called "The Bulwark of the Reformation;" and we marvel not that all that touches *her*,—since it touches the apple of the world's eye,—is at once felt at the Earth's heart, and in all Earth's extremities; and the least speck upon her face, like a spot on the great luminary in heaven, instantly attracts the observation of the world. Still, there is the owl and the bat that would rejoice in her eclipse! These are the facts that drove me rapidly on toward the result contemplated in this narrative.

One of Three Hundred.

For the Churchman.

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

This is the second of our "Articles of Religion," an important part of the standards of Faith, solemnly and authoritatively set forth by the American Branch of the Holy Catholic Church. The leading doctrine which it contains is also embraced in a venerable symbol received and adopted by the same branch of the Church at its first organization, and several years before the Articles were established; and which had been an authoritative declaration, by the whole Church, of the true evangelical faith, many centuries before the Articles were composed—the Creed provided to be used in our daily morning and evening service, at discretion, instead of the Apostles' Creed, and known as the Nicene. It contains the testimony of Bishops from all parts of the Christian world, as to what, on the fundamental points of the Holy Trinity, and Its Three Divine Persons, had been, from the first, the faith held as divine by the whole Church; and this at periods (A. D. 325 and 381) when the universal traditions of the Church could not have been essentially corrupted, or itself have departed, from time immemorial, from the essentials of the faith supernaturally committed to her. The portion of this Creed applicable to the present point, was set forth in the former of the above mentioned years, 325, that is, a little more than two hundred years after the death of the last of the apostles, and when Bishops were still living, and probably at the Council which drew up the Creed, who had been instructed in the faith while yet the personal recollection of men instructed, approved, and ordained, by the immediate successors of the apostles, had hardly left the Church. The following is the testimony thus borne to the true Christian faith on this momentous subject:—

"I believe in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds; God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried."

And again, in that most sacred of Christian services, the Communion of the Body and Blood of Christ, in lauding and magnifying the glorious name of our Almighty and Everlasting God, in that ascription to Him of trine holiness, which, reverently borrowing from the worshippers in heaven, the Church, "at all times and in all places," hath incorporated into her eucharistic adoration, we make solemn profession to Him of the same faith, in the following acts proper to the feasts of Christmas Day and Trinity Sunday:—

Christmas Day.—"Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very Man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin."

Trinity Sunday.—"Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

For many hundred years, and from a period anterior to the Church's falling into any serious departure from the purity and integrity of evangelical truth, the "Confession of our Christian Faith, commonly called The Creed of Saint Athanasius," has been in general use among Christians, including the Church of England, in testimony of their adherence to the doctrines of Holy Scripture. It has not, indeed, been retained by our Church: not, however, because of objection to its doctrine, which is but a fair development and explanation of doctrines elsewhere clearly avowed and enforced. The objection was to the mode of enunciating the doctrine. To the doctrine itself, as well as every other held by the Church of England, we are bound by solemn acts of our duly constituted ecclesiastical authority. Our first General Convention, in 1789, declared, and gave the declaration all the solemnity and permanence of a place in the Preface to the Liturgy, "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require:" and again, in General Convention, 1814, it was declared by the House of Bishops, and concurred in by the House of Clerical and Lay Deputies, that "the change" of this Church from the Church of England is "not of religious principle in doctrine, or in worship, or in discipline;" and "that this Church conceives of herself as professing, and acting on, the principles of the Church of England." We must therefore fairly consider as ours—nay, it is a blessed evangelical privilege to consider as ours—the doctrine of the Athanasian Creed, which is incorporated into the Church of England Liturgy. It speaks, on the point now before us, as follows:—

"The right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who, although he be God and Man: yet he is not two, but one Christ;

One; not by the conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ."

Of these stupendous views of our Master and only Saviour Jesus Christ, and of all other dogmas contained in her creeds, the Church rightly declares that "they may be proved by most certain warrants of Holy Scripture." Of this indeed we have the strongest *prima facie* evidence: for there is the fullest and most satisfactory testimony, that they were held for essential and fundamental verities of the Christian faith, before the New Testament was written, and while the Church was experiencing, in supernatural measure, the fulfilment of her Lord's promises, "The Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "When He the Spirit of truth is come, He will guide you into all truth." When then, on this and other points, thus held by the Church as of "the faith which was once delivered unto the saints," the New Testament furnished her with the permanent record of the Holy Spirit's teaching, the existing Catholic principles wherein she had been more immediately instructed by the same Spirit, afford, of course, the best rule whereby to secure that record from all misunderstanding and misapplication, and to receive and cherish it, as God meant that it should be received and cherished. In thus understanding, therefore, we cannot fail rightly to understand, the Bible, when it speaks of Jesus as the woman's "Seed;" [a] as the "Seed" of Abraham, [b] of Isaac, [c] and of Jacob; [d] as the "Seed," [e] the "Branch," [f] "the Offspring," [g] and "the Son of David;" [h] as "a Man" Who should "be as an Hiding-place from the wind;" [i] as "a Man" Whom "a woman" should "compass;" [j] as "a Man of sorrows:" [k] in thus understanding, we cannot fail rightly to understand, the holy Baptist, when He calls Christ "a Man which is preferred before" him; [l] and Christ Himself, when He calls Himself "a Man that hath told the truth;" [m] and St. Peter, when he calls Jesus "a Man approved of God:" [n] and when the evangelists give, and the Church, four times in each year, solemnly recites, the genealogies of Christ through His mother, and through him who was unto Him as a human father, we see proof of His having, agreeably to the forecited Scriptures, been "made of the seed of David according to the flesh;" [o] "made of a woman; made under the law." [p] The result of the whole is, that our faith is to be fixed on the "one Mediator between God and men," as "the MAN Christ Jesus." [q] He is not a creature superior to man, of angelic or super-angelic nature: "He took not on Him the nature of angels; but He took on Him the seed of Abraham." [r] He "is very Man:" He "was incarnate of the Virgin Mary, and was made Man:" He "was made very Man of the substance of the Virgin Mary His mother:" He "is perfect Man, of a reasonable soul and human flesh subsisting."

But here the Catholic Faith, the Faith committed by the God of truth to His Church, and revealed in His Holy Scriptures, the Faith which man is morally bound to hold, as he would be justified and saved of God,—here that Faith stops not. The "Son" whom "a virgin" was to "conceive and bear," was foretold as to be called "Immanuel," [s] "which being interpreted is, GOD WITH US." [t] Of the "Child" who was predicted as to be "born unto us," and the "Son" as to be "given unto us," it was declared that "His name shall be called," that is, He shall be, "the MIGHTY GOD, the EVERLASTING FATHER." [u] This same Jesus declared of Himself, "I and My Father are One;" [v] "He that hath seen Me, hath seen the Father." [w] The evangelist declares that *He* "was made flesh" Who was "the Word" Which "was God," "by" Whom "all things were made, and without" Whom "was not anything made that was made;" [x] and St. Paul, that "GOD was manifest in the flesh:" [y] as other Scriptures also testify—"We are in Him That is true, even in His Son Jesus Christ; This is THE TRUE GOD, and eternal life: [z] "Christ is over all, GOD BLESSED FOREVER:" [a] "Our Lord Jesus Christ is the blessed and only Potentate, the KING OF KINGS AND LORD OF LORDS." [b]

He, then, Who "took man's nature in the womb of the Blessed Virgin of her substance," was "the very and eternal God, and of one Substance with the Father, so that the Godhead and Manhood were joined together in One Person, whereof is One Christ, very God and very Man:" He "Who, for us men, and for our salvation, was incarnate of the Virgin Mary," was "very God, being of one Substance with the Father, by Whom all things were made:" "Our Lord Jesus Christ is God and Man; God, of the Substance of the Father, and Man, of the substance of His mother; taking the Manhood into God." So that it behoves us, as we would have that "faith without" which "it is impossible to please God," [c] that "that which we believe of the glory of the Father, the same we believe of the Son, without any difference or inequality."

Among the devices of anti-Christ, for turning men "away from the truth unto fables," is, encouraging them to a species of acknowledgment of the Gospel, recommended by high pretensions of magnifying faith, and justification by faith alone, which, however, gives little or no heed to the profound mysteries, assent to which, is the Bible-test of true faith, or to the sacrifice of pride of intellect, by casting all doubts and difficulties, arising from the hardness of believing them, at the feet of the Divine Instructor; and makes of faith but such a trust and assurance of mercy as commends itself rather to the feelings directed inward, than to earnest looking unto Jesus, as the Holy Ghost hath revealed Him in the Bible. There we find His united Divinity and Humanity, His incarnation as GOD MADE MAN, lying at the foundation of all true religion, interwoven with all our heavenly Father's purposes and acts of mercy towards our race, and towards His faithful and justified children; and, for this purpose, kept in constant commemoration, and guarded, and witnessed before men, by the Sacraments of His Church, and therefore by the commission, and the various functions, of His priesthood, whereby those Sacraments are to be duly administered, and His constant worship, and the faithful preaching of His word, be means of securing to His people, by the grace of His Holy Spirit, the full blessings of those Sacraments. And awful, and many, and uniform, are the warnings of His overruling Providence, that when men treat lightly the great mysteries of the faith, the faith itself, with its blessed spiritual and moral influences, gradually loses its hold upon them; and that both consequences are sure to follow the casting off of humble, and reverent, and diligently practical, and truly consistent, regard for what He hath done and ordered for the being and well-being and well-working of that Church which He hath made the very pillar and ground of the truth; and which, as the body of Christ, He has been pleased to constitute the medium through which men are to be united to Him, in the faith and holiness of the Gospel.

B. T. O.

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[a] Genesis iii, 15.
[b] Genesis xxii, 13.
[c] Genesis xxvi, 4.
[d] Genesis xxviii, 14.
[e] Romans i, 3.
[f] Jeremiah xxiii, 5.
[g] Revelation xxii, 16.
[h] St Matthew xxi, 9.
[i] Isaiah xxxii, 2.
[j] Jeremiah xxxi, 22.
[k] Isaiah liii, 3.
[l] St. John i, 30.
[m] St. John viii, 40.
[n] Acts ii, 22.
[o] Romans i, 3.
[p] Galatians iv, 4.
[q] 1 Timothy ii, 5.
[r] Hebrews ii, 16.
[s] Isaiah vii, 14.
[t] St. Matthew i, 23.
[u] Isaiah ix, 6.
[v] St. John x, 30.
[w] St. John xiv. 9.
[x] St. John i, 1, 2. 14.
[y] 1 Timothy iii, 16.
[z] 1 St. John v, 20.
[a] Romans ix, 5.
[b] 1 Timothy vi. 14, 15.
[c] Hebrews xi, 6.

For the Churchman.

MR. EDITOR:—As it is the fashion, whensoever a man finds he has a crotchet ringing in his head, to note it out on paper, and send it to the Churchman, or elsewhere, that all who read may sing, at sight, and in beautiful harmony, to his tune, I would beg permission also to contribute a little to this study and performance of Ecclesiastical Music, by the addition of what, it is hoped, may serve as a sort of trumpet-stop, and lead to a grand finale. Nor, probably, will it matter much who it is, that, with such an end in view, now undertakes to bear a part in the *concord* of voices that has lately been awakened through, and accompanied by, the pipes—now high, now low, then both—of our ecclesiastical *organs*. Suffice it, that he is, and, for several years, has been, a reader of the Churchman—which, of course, you, Mr. Editor, will consider a proof of his good sense, whatever it may be of his sound Churchmanship. For, in this latter respect, the matter is doubtful, apparently, to his friends, and as evidently to himself, since, of the former, some say, it is streaked "with *blue*," (he looks like a Presbyterian,)—other some, "with *scarlet*,"—which is not an infrequent combination, by the way; and, *of course*, as they *must* know best, themselves being judges, he supposes it *must* be just as they say. Being a quiet body, however, in the main, and modest withal, and, therefore, constituting myself a kind of Mastigator-General, you and your readers may, for the nonce, until the piece is played out, call me Ishmael. "Ishmael," and "Mastigator," and "modest," and "quiet," do not, indeed, accord very well, together; but then, "consistency is a jewel" which, you know, is seldom found or worn.

But even Ishmael sometimes permits a stranger to partake of his salt, thus investing him with the rights of hospitality, at least, for the time being. So, I would commend to careful and favorable notice, "The Articles Obligatory," by O., of Philadelphia (Churchman, April 28th.) There was a time when I wished that the Thirty-Nine Articles were not in the Prayer-Book, because of the seventeenth—just as some would now get rid of them, perhaps, because of the 28th. But, having come to the sage conclusion, that the principle of the twentieth article is applicable to the Prayer Book as well as to the Scriptures, and that, therefore, one of its parts is not to be so "expounded," as "that it be repugnant to another." The articles were well put into the Book—the whole of which (the *Articles* included,) serves as a two-edged sword against both "blue" and "scarlet." For these, as above alleged, are, in one case, combined; and, being tied by the tail, like Samson's foxes, with a torch between, may, while looking contrary ways, make an onslaught upon the Church.

But, about this "Romanizing,"—a cant expression, here used, as generally used and understood. Now, I *know* of no case in which the term is actually applicable,—not considering a charge to that effect, in the columns of a newspaper, substantial proof; nor as yet interpreting the letter from the Rector of the Church of the Apostles, as necessarily anything more than the production of a young man, who is trying to see how near *he* can sail to the wind, or who is *rather* encouraging others to a like effort. They *may*, while thus beating about to this side and that, at length "topple over," and sorry we shall all be for them. It is undoubtedly possible for cases of Romanizing to exist, or that they do exist. And if any persons are in the habit of reading Moehler, Newman on Development, Ward's Ideal, *et id genus omne*, whilst they know, or wish to know, nothing of the Church of England divines—especially of "the seventeenth century,"—they are not only having "evil communications," but are failing of their duty to our branch of the Church Catholic. Within this is professedly their standing-point, and—as I understand it to have been even Mr. Newman's advice to non-Episcopalians, that they should know, and act out, their schismatical position—it is our duty, on the same principle, on every principle of equity and common sense, to learn from our own authorities what is our position as to all points of faith and practice adopted among us; to learn what we can say for ourselves, before we inquire what our enemies can say against us, or for themselves. I do not yet understand it to be a theological necessity that we should "see oursels as ithers see us," however well this may be, morally. Nor is it necessary to be forever running a tilt with Rome, all the while forgetting her (practically) "true yoke-fellow," Geneva.

Grant, however, that there is a Romish "leaven" at work among us—doubtless there may be, as in Christ's day there was a Puritanical, and as, since then, there has been a Pharisaical "leaven," yet—who constituted the Calendar, or any other Church *Journal*, its Expurgator? Who authorizes any editor to assume to himself the duties of the Clergy, and especially of the Bishops? Is there, indeed, so little discipline in the Church—as many are ever groaning into our ears—that our editors and candidates for orders must call upon the Bishops to do their duty, by exercising their disciplinary powers? Mr. Editor, even if all that the Calendar charges or insinuates respecting some of the New York Clergy and the Seminary, either or both, be true, it has acted unwisely, in spreading its suppositions before the world; it has done the Church—sufficiently disturbed, and on the alert already—a grievous wrong and injury, thereby. No, Sir. If the Calendar has grounds of suspicion; if—which is better (and worse)—it has facts to allege against any of the clergy, let it lay them before the ecclesiastical authorities;* and, in doing this, with proofs of its allegations, or even reasons for its surmises, it does just what it is *every* Churchman's duty to do. Or, if it has aught to allege against the Seminary, let it lay its charges before the Faculty of that institution; or, if the Faculty have not the authority to act in the case, then before the Standing Committee of the Seminary; or, failing there for the like reason—before the Trustees, including the Bishops, *now soon to meet*, and let *them* institute such examinations, and pass such laws as shall root out and prevent the evils charged as actually existing, or as they may occur. I say, the Calendar. I mean, its editor, in his lay or clerical character; for, I have yet to learn, that any editor, as such, has any authority in the Church; that he is recognized by the Rubrics, or Canons, or Articles, as the Conservator and what not, of ecclesiastical morals or doctrines or practices; that he is appointed to proclaim dangers from the house-top, only surmising them, or to scatter even his facts "from Dan to Beersheba." *Ne Sutor ultra crepidam.*

Hereafter, it is hoped we shall all "study to be quiet and do our own business," each in our sphere, gossiping less, and living more as becomes those who "have been admitted into the fellowship of Christ's religion." At any rate, let us have less talk about "indignant feelings," our *rights* in "this land of liberty," and such other Americanisms, remembering, that persecution is the Christian's appointed lot,—that, in Christ there is neither Jew nor Greek, nor American.

I might add much more; might expose (I believe) the Calendar's lame explanation of his assertion that the present editor of a Romish journal in New York is a graduate of the Seminary; it attempts to draw conclusions from the addresses of Professors Haight and Ogilby, and to convict the latter of inconsistency; as if guarding young men against possible errors and dangers, proved their actual existence! But, enough for me.

J.

May, 1849.

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*The following exquisite specimen of decency, candor, and respect for Diocesan rights, had not appeared when the above was written:

(From the Calendar of June 9th)

"But we should have prosecuted offenders in the ecclesiastical courts! If we had charged individuals, this would be a proper reply. But this we have not done, because we do not intend to become prosecutors, to which we have no vocation, but to give a timely caution against evils which have been in danger of spreading to every quarter of the Church.

We shall keep our own counsels as to the proper coursefor us to pursue; but we assure our adversaries that we shall never prosecute any body in courts of which they are likely to be the judges. We doubt not they would be glad to see us at the mercy of their jurisdiction; but with our present experience of their justice, we shall not, by any direct movement of ours, give them an opportunity of judicially sanctioning Mr. Howland's interpretation of the Articles, or furnishing the garblers of Bishop Sparrow with certificates of orthodoxy and morality."—[Printer.

For the Churchman.

An Error Corrected.

Dear and Reverend Brother,—Your correspondent, "G. B." in his communication dated June 5, has fallen into an error; which, as it concerns my diocese chiefly, I hasten to correct. If he had seen the "Brief Narrative" in the Missionary for June, (which, at that date, had not been published,) and had had access to the Journals of the Convention of the Diocese of New Jersey, he would not have committed it.

The Convention of the Diocese of New Jersey, in communicating to the undersigned in 1832, the testimonials of his election, as Bishop, made no proposition as to salary. The Committee, who came to Boston for that purpose, merely stated that the subject of Episcopal support was to be considered at the next Convention. This was done. Measures for the increase of the Episcopal Fund, (then $2049,33,) were adopted at the Convention of 1833, which have raised it to its present amount, $8951,17.

No specific salary has ever been appointed. In 1839, a Committee of the Convention, appointed to fix the salary for the support of the Bishop, reported fifteen hundred dollars, as the sum proper to be paid. Their report was amended by the Convention, by substituting two thousand dollars. The report was then laid on the table. In 1846, the Convention ordered the Treasurer to pay to the Bishop the interest arising from the present fund; which, at six per cent, is a something more than six hundred dollars.

Insertion for this correction of an involuntary error is respectfully requested.

G. W. DOANE.

Riverside, 16 *June*, 1849.

THE CHURCHMAN.

New-York, Saturday, June 23, 1849.

The United States Exploring Expedition to the Dead Sea.

THE *Dead Sea*, called also the *Bituminous Lake*, (*Mare Mortuum—Lacus Asphaltitis*,) has been, from the earliest times, the abode of mystery and horror. Its formation was a visible manifestation of the wrath of the Almighty Jehovah on Sodom and Gomorrah, the "cities of the plain." The evening showed Abraham a scene of surpassing beauty and splendor, illumined by the rays of the setting sun; he "rose up early in the morning," and looked towards the city where dwelt his fondly-loved relative, Lot, and, behold the smoke of the land went up as the smoke of a furnace." Then was seen desolation instead of beauty and fertility; and the salt lake instead of a land fair as the garden of Eden itself. To far distant ages, traditions of horror, more or less authentic, were transmitted. Josephus (Bell. Jud. IV. 8) mentions the bitterness of its waters, their remarkable buoyancy and strange color; the quantities of bitumen produced; and the ashes growing in the fruits on the shores. Pliny (Nat. Hist. V. 16,) says, "it produces nothing but bitumen; it receives no bodies of animals; bulls and camels float in it." Tacitus (Hist. V. 6,) says, "it is more offensive in taste than the sea, pestiferous to the inhabitants by the foulness of its smell; is not driven by the wind, nor admits fishes or water-birds to live in it. Things lie on its surface as it were, on a solid body; and those skilled and unskilled in swimming, are equally borne up by it." Such was the unvarying testimony of earlier times; in later days, scepticism and infidelity began to deride not only the accounts wherein truth and fiction were intimately blended, but even threw discredit on the sacred narrative itself. Thus Rohr, "*Chaplain-in-Chief* to the Duke of Saxe Weimar," in his "Account of Palestine," says, of this sea, (Bib. Cab. Vol. 43,] "It is of no note in Gospel history, but, in the Old Testament, it is remarkable for the conflagration of its bituminous soil, and for the *natural* convulsion this caused in the valley of Siddin, [*acacia* vale] in which stood the cities of Sodom, &c. . . A recent geographer observes, "If we consider the position of Judea, this lake must be as old as the course of the Jordan;" and, as it *must have been formed at the same period as the present formation of the country, it is easy to perceive what weight is due to this opinion as to the origin of the lake.*" In other words, he *does not believe it at all!*

The lake had never been navigated with effect, until the time of the present expedition. Mr. Costigen, essayed it some years ago, remained on the water a few days, and coasted a good part of the lake, but perished of a fever brought on by exposure and fatigue, without adding any thing to the information extant. Quite recently, Lt. Molyneux, of the British navy, repeated the attempt, exposed himself in an open boat, for a shorter period, and also died under the same circumstances. It has been reserved, therefore, for an officer of the United States Navy to cross the wide Atlantic, and make the only thoroughly scientific and complete investigation that has yet been attempted. The volume before us contains the narrative of the journey, not the *official report*. Of course, the full, scientific results will not be known till the latter is published, as the facts therein contained are not embraced in the present volume. He has, much to his credit as an accomplished officer, and a tasteful writer, presented the public with a work of rare interest; and the more agreeable from the absence of all attempts at fine writing. We do not mean by this that there are no passages of high merit, of great beauty, and happy description; but they are written evidently without any straining after effect, and are the spontaneous effusions of a correct taste, and of generous feeling. He wishes to describe to the reader what he himself has seen, and to inspire in them the same emotions with which he is filled, not to show off his own genius, talent or knowledge. We shall give proof of this, as we proceed in the examination of the narrative.

Lieut. Lynch, having formed the design of circumnavigating the Dead Sea, applied, 8th May, 1847, to the Hon. J. Y. Mason, Secretary of the Navy, and, on the 31st July, the offer was accepted, and he was ordered to make preparations. Two metallic boats were prepared, one copper, the other, galvanized iron. Ten men were selected by him for their crews, "young, muscular, native-born Americans, of sober habits," whom he pledged to abstain from intoxicating drinks. He found this provision of the greatest benefit in the privations and sickness which they subsequently underwent. The officers were, Lt. Dale, Passed Mid. Aulick, F. E. Lynch, in charge of the Herbarium, and Master's Mate, Thomas. A goodly provision was made, of swords and fire-arms, with other necessaries. On the 2d Oct., he was ordered to the "Supply" store-ship; and, all things being completed, he sailed, Nov. 26th, for Smyrna, where he arrived on the 16th February. Thence he proceeded by steamer to Constantinople, to obtain a firman from the Sultan. He had a personal interview with that potentate, and was successful. He then returned to Smyrna, and proceeded first to Beyrout, and then to Acre, where the expedition landed, March 31st. A guard was here procured, the boats were placed in trucks, *drawn by camels*,—a novel employment for them, it seems—and, on the 3d April, they commenced their march for Tiberias, on the sea of Galilee, which they reached, on the night of the 6th. On the 8th, the two boats were launched on the waters of the sea, and, on the 10th, they entered the narrow stream and dangerous rapids of the Jordan. They descended in safety, though with many narrow escapes. An old frame boat, purchased by the Lieutenant on the spot, and named the *Uncle Sam*, was soon wrecked; and had not the other boats been of *metal*, they must inevitably have shared the same fate, and the expedition would have been frustrated. A part of the expedition formed a land party with the camels, baggage, camp equipage, &c., and was of essential service. In fact, all these arrangements were conducted by Mr. Lynch with consummate foresight and skill. On the 18th of April, after a tortuous course of 200 miles, they entered the *Dead Sea*, and commenced the work of its exploration. This occupied them twenty-two days, to May 10th; and they underwent much suffering and toil, which were borne, however, with the utmost fortitude and cheerfulness. The boats were then taken to pieces, and placed upon camels, and the party commenced their return by the way of Jerusalem, Damascus and Beyrout, where they arrived on the 30th of June. Not finding the *Supply*, they embarked on the 30th July, in a French vessel for Malta, where the *Supply* met them. They sailed on the 12th Sept., homeward bound; were repulsed from Naples, Marseilles, and Gibralter, and arrived safely in the United States, early in December, having been absent a little more than a year. Several of the crew suffered severely from the effects of illness and exposure; but only one was lost. This was Lieut. Dale, the second in command, an officer of great ability and rare accomplishments, and by whom many of the drawings which accompany the work were executed. In addition to the officers and men abovementioned, Henry Bedlow, Esq., of this city, volunteered to accompany them, at Constantinople, and Dr. Henry J. Anderson, the former Professor of Mathematics and Astronomy in Columbia College, joined them at Beyrout, as Physician and Geologist. Both these gentlemen rendered *essential* aid in the furtherance of the enterprise.

Having given this brief sketch of the objects and operations of the expedition, we shall now produce some short extracts from the work itself, to show that our author writes like an accomplished officer, a classical scholar, and a Christian gentleman, and also to furnish our readers with some idea of the difficulties he encountered, and the perseverance and courage which were required to overcome them.

At the very outset, we find our author's Christian spirit exemplified. Describing his feelings while crossing the Atlantic, he says, "My previous desire to visit the land of the Iliad, of Alexander, and of Cæsar, became merged in an insatiate yearning to look upon the country which was the cradle of the human race, and the theatre of the accomplishment of that race's mysterious destiny; the soil hallowed by the footsteps, fertilized by the blood, and consecrated by the tomb of the Saviour" (p. 18.) Very judicious are his observations on the traditions respecting localities. "I neither put implicit faith in, nor yet, in a cavilling spirit, question, the localities of these traditions. Unhappy is that man, who, instead of being impressed with awe, or exultant with the thought that he is permitted to look upon such scenes, withholds his homage, and stifles every grateful aspiration with questioning of exact identities. Away with such hardhearted scepticism—so nearly allied to infidelity. What matters it, whether, in this field or an adjoining one—on this mount, or another contiguous to it—the Saviour exhorted, blessed, or fed his followers. The very stones, each a sermon, cry shame upon such a captious spirit—a spirit too often indulged, not in the sincerity of unbelief, but to parade historical or Biblical lore" (p. 153.) That these sentiments do not prevent our author from feeling that enthusiasm in his profession which leads to the strict fulfilment of official duty, and to the achievment of deeds of daring and renown, is abundantly exemplified in this work. The sketch of the battle of Trafalgar (p. 24) is written with all the enthusiasm of a sailor; and the judicious reflections on the impropriety of selecting Port Mahon as a depot for the American squadron, show that his thoughts rise far above the mere *routine* of naval duties. So we have a characteristic expression of another sort, on page 35; where a captain of a Brittish line of battle ship, passing the *Supply* in the harbor of Malta, courteously salutes the American flag and uniform. Lieut. L. prays that if "the republican dogs of war are again let loose, it may be against a foe so worthy of a grapple." This reminds us of a character in one of Dibdin's songs, who, after expressing his sorrow for the miserable, half-starved condition of the French seamen, and his determination to give them plenty of roast beef and plum-pudding, and thus "ease their grief," continues:

"And afterwards we'll fight them!"

We would gladly, if space permitted, show the combination of a scholar-like tone and Christian feeling in our author, while steering his well-manned bark amid the Cyclades and other islands of the Grecian Archipelago; and tell how he "would love to look upon the Piræus and the Acropolis!—upon the place where Socrates, in the dispensation of a wise Providence, was permitted to shake the pillars of Olympus, and where the Apostle of Truth, in the midst of crumbling shrines and silenced deities, proclaimed to the Athenians the *Unknown God*, whom, with divided glory, they had so long worshipped in vain" (p. 36).

The narrative of his visit to Constantinople is sketched in a lively and graphic manner, and in a brief space conveys much valuable and interesting information as to the manners, customs and lives of the various races who dwell in that vast metropolis of Eastern Europe. His remarks on negro slavery, and on female degradation in the East are well founded and judicious. We extract the following description of the *Mosque*, once, alas! the CHURCH of St. Sophia: (p. 81) "Externally, an indescribable mass of blocks and domes, with outstanding minarets beside it. This former Christian Church, built by Constantine the Great, in the fourth, and rebuilt by Justinian in the sixth century, has often passed through the scathing ordeal of fire, and witnessed many revolutions around it. Unfortunately, a number of workmen were employed in repairing it, and from near the floor to the roof of the dome, its interior presented one entangled network of scaffolding. This Church, first called the 'Temple of Divine Wisdom,' was built of granite and porphyry, and white, blue, green, black and veined marbles. It has eight porphyry columns, taken by Aurelius from the great Temple of the Sun, at Baelbec; eight jasper ones from the Temple of Dian at Ephesus; and others from Troas Cyzicus, Athens, and the Cyclades. Its dome and roof are supported by columns of the temples of Isis and Osiris; of the Sun and Moon at Heliopolis and Ephesus; of Minerva, at Athens; of Phœbus, at Delos; and of Cybele, at Cyzicus. Over the main cross were inscribed the words of the vision, '*In hoc signo vinces*.' After its destruction by fire, it was sixteen years rebuilding. When completed, Justinian entered with the Patriarch on Christmas day, and running alone to the pulpit, cried out, 'God be praised, who hath esteemed me worthy to complete such a work. Solomon, I have surpassed thee.' This Church is in the form of a Greek Cross, 180 feet high, 269 long, and 143 broad. It has one large central and two side domes; its walls are of polished stones, and it is paved with large flags. Within the cupola is inscribed the verse of the Koran, 'God is the light of the heavens and the earth.' It has two banners, one on each side of the minber, denoting the victories of Islamism over Judaism and Christianity; and on the nights of the Ramadan, when this as well as all the other mosques are illuminated, the Imaum mounts it with a wooden sword in his hand. On each minaret is a gilt crescent. Upon the interior surface of the great dome and the vaulted roofs of the transept, we counted many crosses in Mosaic, the work of its Chritisan architect. A number of workmen were employed sealing off the plaster, which, in a more bigoted day, had been spread over the interior walls of this once rich and beautiful Church. When Constantinople was taken by Muhammed II. he forced his charger through a throng of priests and nuns who had fled to the sacred temple, and riding up to the high altar, sprang from his horse, and exclaimed, 'There is no god but God—and Muhammed is his prophet.' This desecration was the signal for murder, violation, and every horrible excess. Ascending to the gallery, supported on columns of jasper, we were led out upon the swelling roof, dazzling with reflected light, to look upon the bee-hive city and its circumjacent scenes. On leaving the mosque, our curiosity ungratified from its condition, we were accosted by many boys, proffering for sale pieces of mosaic that had fallen from the ceiling."

His visit to the Sultan is described with much of graphic detail; and the pertinacity with which he clings to his sword as a part of his uniform, and insists on carrying it into the presence of the Sultan himself, is very characteristic of the gallant officer.

The following is a copy of the *Firman*:—

"Governors of Saida and Jerusalem,—Captain Lynch, of the American Navy, being desirous of examining the Dead Sea, (Bahr Lut,) his legation has asked for him, from all our authorities, all due aid and assistance.

"You will, therefore, on the receipt of this present order, give him and his companions, seventeen in number, all due aid and co-operation in his explorations.

"Protect, therefore, and treat him with a regard due to the friendship existing between the American Government and that of the Sublime Porte. (Signed)

"MUSTAPHA RESCHID PASHA,
"*Grand Vizier*."

Passing over much of the utmost interest, we give the following glowing description of feeling on the first sight of the Sea of Galilee—p. 152:

"Unable to restrain my impatience, I now rode ahead with Mustafa, and soon saw below, far down the great sloping chasm, the Sea of Galilee, basking in the sunlight! Like a mirror it lay embosomed in its rounded and beautiful, but treeless hills. How dear to the Christian are the memories of that lake! The lake of the New Testament! Blessed beyond the nature of its element, it has borne the Son of God upon its surface. Its cliffs first echoed the glad tidings of salvation, and from its villages the first of the Apostles were gathered to the ministry. Its placid water and its shelving beach; the ruined cities once crowded with men, and the everlasting hills, the handiwork of God—all identify and attest the wonderful miracles that were here performed—miracles, the least of which was a crowning act of mercy of an Incarnate God towards His sinful and erring creatures. The roadside and the uncultivated slopes of the hills were full of flowers, and abounded with singing birds; and there lay the holy lake, consecrated by the presence of the Redeemer! How could travellers describe the scenery of this lake as tame and uninteresting! It far exceeded my most sanguine expectations, and I could scarce realize that I was there. Near by was the field, where, according to tradition, the disciples plucked the ears of corn upon the Sabbath. Yet nearer was the spot where the Saviour fed the famishing multitude; and to the left the Mount of Beatitudes, where he preached his wonderful compend of wisdom and love. At its foot, as if to show how little man regards the precepts of his Maker, was fought one of the most dreadful battles recorded on the page of history."

With this charmingly written and Christianly toned extract, we are compelled to conclude for the present, reserving the visit to the Dead Sea itself for another number. In the meanwhile, we heartily commend the volume to our readers.

The Cambria has arrived at Boston since our last with her accustomed punctuality.

In France the old assembly had been dissolved—the last days of its session exhibited much excitement and disorder, and the new one had begun its career. Ledru Rollin encouraged by the number of his supporters, the lineral progeny of the old "*Mountain*," had already given presage of a stormy time to come. M. Dupin had been elected President of the Assembly by 336 votes, Rollin had 182, Lamoriciere 76.

The French had been negociating in order to enter Rome, but had been refused. The armistice still continued. The Neapolitans had been driven out. The Austrians were advancing slowly, it is reported, and had been requested by the French not to *come too near* the Holy City.

We have no definite intelligence respecting the state of things in Hungary. Buda had been taken by the Hungarians, and the garrison (500 Croats) put to the sword.

A serious insurrection had broken out in Baden.

It had been announced by proclamation that the Punjaub is definitively annexed to the dominions of Great Britain.

Russia and Turkey had agreed to a treaty respecting the Danubian provinces.

The Bishop of Oxford's bill, for the Protection of young women, had been read a second time in the House of Lords.

DIOCESE OF CANTERBURY.

Consecration of the new Bishops of Victoria and Prince Ruperts Land—Canterbury, Tuesday Evening.—His Grace the Archbishop of Canterbury having appointed this day for the consecration of the Bishops designate of Victoria and Prince Rupert's Land, a large number of Prelates and other dignitaries of the Church assembled at the Cathedral shortly after ten o'clock, whilst the Cathedral-close was crowded with visitors, anxious to be present at the solemn and interesting ceremony.

The main reason which accounts for the ceremony of consecration taking place at Canterbury Cathedral, to-day, is the recent establishment of St. Augustine's Missionary College in this city. It was thought appropriate that the two new Bishops, being, strictly speaking, Missionary Bishops, the setting apart of them to their high office should be performed near to the college founded for the express purpose of raising up a body of efficient Missionary clergy.

His Grace the Archbishop of Canterbury occupied the throne, and there were present the Bishops of Winchester, Salisbury, Worcester, St. Asaph, Bishop Coleridge, warden of St. Augustine's College, and other Prelates; the very Rev. William Kowe Lyall, D. D., Dean of Canterbury; the Venerable James Croft, M. A., Archdeacon of Canterbury; the Venerable Benjamin Harrison, M. A., Archdeacon of Maidstone; the Hon. and Rev. J. E. Boscawen; the Rev. Lord Charles Thynne, M. A.; the Rev. Dr. Spry; the Rev. Dr. Russell; the Rev. Francis Dawson, B. D.; the Rev. Henry Vener, B. D.; the Rev. Earnest Hawkins, B. D.; the Rev. John Thomas, M. A.; the Rev. R. Davies, M. A.; and a large number of clergymen from all parts of the country. Full choral service was performed, and at its close the Archbishop took his seat within the rails of the Communion Table, which stands on a commanding ascent at the eastern end of the Cathedral.

The Right Rev. George Smith, D. D., of St. Mary's Hall, Oxford, Bishop elect of Victoria, (Hong Kong) and the Right Rev. David Anderson, D. D., of Exeter College, Oxford, Bishop elect of Prince Rupert's Land, were then introduced to the Archbishop, and the usual preliminary formalities having been proceeded with, the two Bishops designate retired. Up to this time they were vested in their rochets, the Episcopal habit without the lawn sleeves, &c. After the lapse of a few minutes, during which time perfect silence reigned throughout the sacred edifice, the Bishops designate returned habited in full Episcopal robes. The remaining portion of the consecration service, as set out in the Book of Common Prayer, was proceeded with, and the Archbishop, by the imposition of hands, admitted Dr. Smith and Dr. Anderson to the office of Bishops in connection with the English Church.

Dr. Smith and Dr. Anderson purpose starting for their distant Dioceses in the course of a few weeks. Both the Right Rev. Prelates will be accompanied by Clergymen, Schoolmasters, and Catechists.—*English Churchman.*

Sir William Dunbar has published the following protest against the Petition to Parliament which we mentioned in our last. Protest.—"I protest, in my own name, and in the name of such as may agree with me, against the steps thus taken with a view to effect an alteration of the law affecting English Episcopalians in Scotland.

"If it should appear desirable to others that an alteration should be made, I hereby, as above, protest against its being attempted without admitting to consultation on the subject all who are interested, and especially against procuring the signatures of the congregation of St. Paul's Chapel without apprizing me, the senior Minister thereof—and until within the last few months, the sole Minister—as has been done on the present occasion, so that I might have an opportunity of examining the matter, and of deliberating with them in reference to it.

"Signed, WILLIAM DUNBAR, Bart.,
"Presbyter of the Church of England, and
"Senior Minister of St. Paul's Chapel,
"Aberdeen.

"*Aberdeen*, March 5, 1849."—*Ibid.*

We present to our readers the following candid and dignified statement of the Bishop of New Jersey. It will speak for itself to the hearts of all; but we must say that our earnest prayers are offered for the removal of these transient clouds from his onward path, and for the realization of his noble schemes in the disentanglement and prosperity of the two admirable institutions on which he has expended for so many years his resources and powers.

A BRIEF NARRATIVE.—The undersigned was elected Bishop of New Jersey, on the 3d day of October, 1832; being then Rector of Trinity Church, in the city of Boston. He had no knowledge that it was intended to use his name, in that connection; the first intimation on the subject, being the arrival of the Committee, sent to announce to him the result. In the matter of support, the Committee stated that nothing had been done by the Convention; but that it was understood that it should receive attention, at the next session.* Accustomed to leave the guiding of his ways to Almighty God, regarding the solemn act of the Convention, as done under His direction, and urged to acquiesce in it by those of the Bishops on whom he had habitually relied for counsel, he consented; and was consecrated, on the 31st day of October, 1832. In the summer of 1833, being then at lodgings in the city of Burlington, but on the point of establishing himself permanently in the city of Newark, on strong representations of advantage to the Church from such an arrangement, the venerable Dr. Wharton died; and, at the urgent solicitation of the Vestry and Parishioners, he accepted the Rectorship, thus vacated. The salary offered was $440 per annum, with the Parsonage; increased afterwards to $700. During the whole period of his Rectorship, an average of more than one half of this sum has been paid for the services of others; rendered necessary by his occupation with the duties of the Diocese. From the Diocese itself, his annual receipts, to 1 June last, including travelling expenses and postage, have averaged $241. These two have been his only sources of official income; and, together, have not exceeded $500 per annum.

At the date of the consecration of the undersigned, the Church in the Diocese of New Jersey was in a most feeble and depressed condition. As an illustration of it, the whole amount of the Missionary Collections, from all the parishes, reported at the Convention of 1833, was $121 05 1-2. It was obvious, that, to revive the work of the Lord, and have more than a name to live, something was called for, beyond the slow and distant hope of parochial improvement. A rally of Churchmen was needed, on Church principles, for the work of the Church. The natural reliance, with God's blessing, must be on Christian Education; and the plan of a Diocesan School for Boys was proposed, at a very early day.

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* This understanding was acted on. At the Convention in 1833, measures were commenced for increasing the provision for the support of the Episcopate. The amount of the Fund; at present, is $8951 17.

While this was in contemplation, the Proprietor of a long established Female Seminary, in the city of Burlington, desiring to retire from its charge, proposed to the undersigned, to purchase the establishment, as a Church School for Girls. This was in 1836. On consultation with judicious friends, here and elsewhere, who advised the enterprize, and offered their aid in carrying it into effect, it was undertaken. And "St. Mary's Hall," for Female Education, on Church Principles, was opened, on the first day of May, 1837. The announcement was received with acclamation, throughout the Church. But who does not remember the waves and billows which, that season, overran the land? What strongest house, what most established institution, which, at that time, was not shaken? The wrecks still lie along the shore. Its first effect upon the undersigned, was to arrest the subscription to a loan of $25,000, towards an endowment, before two thirds of it had been obtained; and leave him to supply the deficiency, as he best could. Its further effect was to keep down the patronage of the Institution, for several years, to a point far below the cost of maintenance. Nevertheless, it did not stop. And, at one time, when there were but twenty-six pupils, more than one quarter of them were free; being orphans, or children of poverty. To go on, at such a rate, of course, involved a debt. The undersigned had faith in God; and merging in the work his whole resources and his credit, it went on. As prosperity returned to the country, patronage flowed in upon St. Mary's Hall. And, then, success became embarrassing. Buildings were to be erected, and fixtures and furniture were to be supplied: and, to do this, there was no resource but current income, or pledge of credit. Of course, the debt increased. To provide for it, paper must be used. To be procured, it must be paid for. And, then, in a majority of cases, its discount must be had, at extra cost. A perfect confidence that continued success would ensure ultimate relief, encouraged exertion; and made trials tolerable, for the work's sake, which no personal interest would have sustained one week.

The acceptance of the Christian School for Girls created a demand for a Christian School for Boys. People said, "Why not provide for our sons, as well as for our daughters?" There was waste water, that might help to turn another mill. In 1845, special circumstances seemed to indicate, that the time had come for such an undertaking. A movement was then made, for a school, for boys, such as St. Mary's Hall already was, for girls. The proposition met with signal favor. It was at once said, "Why not make it a College!" The time is propitious. At any rate, procure a charter: and use it, when you are ready!" A charter was procured. A site was purchased. The pressure of patronage forced on the work beyond its time. So that, at the end of two years, the Catalogue enrolled an hundred and twenty-seven Students. There was no endowment. There was no monied patronage. Every thing was to be done; and nothing to do it with. Every thing was done; and done with nothing. For what was a subscription of $8000, towards the grounds, the buildings, the fixtures, the furniture, the apparatus—the entire provision, religious, scholastic and domestic—for an hundred and twenty-seven children, and the whole staff of teachers? Neverthelesss, the provision has been made, and the children have been collected; and there they are. The examination, just closed, has secured, as it deserved, the highest approbation. And he, who, with God's blessing, has accomplished these things, after two most dangerous attacks of illness, which confined him for nearly five months, having exhausted, in his enterprize for Christian education, his means and his credit, is left with two most successful Institutions, whose annual receipts are not less than $70,000; and, with an unmanageable debt.

When the undersigned first owned the mercy of Almighty God, in turning back his face and feet from towards the grave, his instinctive impulse was, to provide for the reduction of this indebtedness. It was well established, that, if the two Institutions were subjected to nothing more than their proper expenditure—freed, that is to say, from the disadvantages of a credit system of business, and of an extravagant outlay for the maintenance of credit—a very large percentage of their receipts, after paying the whole cost of carrying them on, might be applied to that object. He therefore invited three of his friends to accept the transfer of his whole interest in both, numbering together, two hundred and eighty-seven pupils, in trust, to secure their most effective and economical administration; and, then, to distribute the surplus receipts, from time to time, among the creditors of both: he himself devoting himself, as heretofore, and more, to their continuance and success; and waiving all claim for consideration or compensation, till every form of indebtedness should be extinguished. At two large meetings of the persons chiefly interested, this proposition was approved, and its prosecution earnestly recommended. Ultimately, however, it was frustrated, by the refusal of two or three to sign the necessary agreement: not because they did not desire that it should be carried into effect, and believe that it might be done successfully; but, from expectations, unreasonably entertained, of relief, from other quarters. At a council of his friends, called to consider what should be done, in this state of affairs, the undersigned was unanimously advised to make an assignment of all his property, for the benefit of all his creditors; and to arrange for the carrying on of the Institutions, under his own conduct and supervision, but on the financial responsibility and business direction of others, as before proposed. This has been done. The undersigned gives up his property, of every form; to meet, so far as it may, a debt, not personal to himself—his private income being more than equal to his private expenditure—but growing out of his venture for Christian Education, in the two Institutions, above named: and only desires the time and opportunity, to meet the whole amount of debt, in principal and interest. Nothing daunted or discouraged, by any thing which has occurred, he renews the devotion of the strength, now graciously restored to him, to the same sacred cause. So far from being daunted or discouraged, he considers that the foundation of his great work is now first made sure: and he firmly believes that, with the continuance of the heavenly favor, heretofore vouchsafed, every form of embarrassment, in a very few years, will be removed; and two great Institutions remain, to be perpetual blessings to the country and the Church.

It is now more than sixteen years, since the undersigned left home and friends, for service in a poor and feeble Diocese. He has given himself unreservedly to the work. The Lord hath blessed it, in his hands. The fourteen clergymen, who were present at his election, have been more than four times multiplied. The little Church, of which he took the pastoral care, has increased its capacity four-fold; and is yet too small. A noble structure is far advanced towards completion: the portion which is done, paid for; and the property of the parish equal in value to three or four times the amount required to finish it. Thirty-three Churches have been built, and ten repaired and improved. Ten Parsonages have been added. Thirty-five deacons have been ordained, and thirty-three priests. Three thousand one hundred and seventy persons have been confirmed. These results are chiefly due, through God's blessing, to the confidence and influence which the two Institutions have created. And they have but begun their work. But they are well established. They are most extensively and favorably known. Pupils, from the elder of them, are dispersed through the whole land: every where, as samples and commendations of the Church work here. There is thus a patronage, actual and potential, which gives a guaranty for their continued and increased success; and which warrants the confident belief, that a very few years of the administration now proposed, will extinguish the whole indebtedness, not fully represented by property.

The undersigned submits this simple statement to those whom it may concern. All that it presents, of the past and of the present, is real and actual. Of the conclusions which it warrants for the future, he may not judge for others. In his own judgment, it is filled with a hope, which needs but time, with God, to be triumphant certainty. He asks for nothing, but the opportunity, to make the perfect demonstration. Hitherto the Lord *hath* helped him; and He *will* hereafter. The work is His. It is only to be patient, and to wait. He will vindicate it, in His time; and graciously redeem His promise, that not even a cup of cold water shall be vainly given to one of His "little ones."

George W. Doane.

Riverside, 29 March, 1849.

⁂ The foregoing narrative was prepared, as its date shows, before the close of the last term, and shown to several friends. Since that time, the new term has opened, with 143 girls, at St. Mary's Hall, and 123 boys, at Burlington College. Others are yet to come in. The business department, at the Hall, is under the direction of Judge Ogden, and Messrs. Garthwaite and Condit; and, at the College, of Judge Ogden, and Messrs. Garthwaite and Field. Robert B. Aertsen is the fiscal Agent for both Institutions. Both are under the conduct and supervision of the undersigned; who takes a much larger share in the course of instruction than his duties permitted heretofore.

New York Bible and Common Prayer Book Society.—At the last meeting of the Managers of the New York Bible and Common Prayer Book Society, the Treasurer having stated to the Board that the sum of one thousand and fifty seven dollars and thirty-two cents had been received from forty-nine Churches, in response to the request for a collection in aid of the Society's funds, on Whitsunday, the Tercentenary Anniversary of the adoption of the Book of Common Prayer, whereby the indebtedness of the Board had been materially reduced, it was, on motion, unanimously

Resolved, That this Board tenders its warmest thanks to the Clergy and Churches by whom the important work wherewith they are entrusted was remembered in their Alms on Whitsunday last, thus enabling them to continue their distribution of the Word of Life, and of our incomparable Liturgy; and that the hope is cherished that their "good work" will encourage others to do likewise, that so it may be in the power of the Board to meet promptly the numerous and pressing calls, from almost every quarter for donations of these inestimable volumes—the guide of our faith and the hand-maid of our doctrines.

Extract from the minutes.

William H. Bell, Secretary.

The Jubilee Tract.—The Church in this country is, under God, so much indebted to the venerable English Societies for promoting Christian knowledge, and for Propagating the Gospel in Foreign parts, that everything relating to either of them must be deeply interesting to American Churchmen. The former of those societies completed the 150th year of its age on the 8th of March last. The excellent senior Secretary took the occasion to compile and publish a Jubilee Tract, showing what great success may follow small efforts if rightly made with Grace from above. We in our last number commenced the republication of this well-timed and instructive tract in this paper, and have continued it in the present number. We need say no more to attract to it the attention of our readers. We only add our earnest hope that the Society may long have the services of this highly estimable Secretary, who not only does the duty of that office, but is also the author of several valuable contributions to the General Literature branch of the Society's publications. Many of the stock religious books published by the Society, can be obtained at No. 20 John st., (2d story) of D. Dana, Jr., Agent. The editions are remarkable for clearness of type, good paper and binding, and remarkable cheapness. The beautiful Oxford Bibles for desk use, are published by this Society.

The Vestry of St. George's, Astoria, have put in circulation a subscription list for the benefit of the family of their late Rector, the Rev. John W. Brown. They propose to raise $10,000 for the purpose; of which amount, $3000 had been subscribed at the date of the circular, May 28. Messrs. Robert M. Blackwell, Edward J. Woolsey, and John Schenck, are the trustees; and Messrs. John C. Jackson, Samuel Brown, and John B. Reboul a committee to solicit subscriptions.

It may here be appropriate to remark that where minister and people are mutually and warmly attached, a small amount subscribed yearly for Life Insurance, might prove of the greatest benefit to the family in case of an early or sudden bereavement.

We have received from Mr. John Wiley "The Seven Lamps of Architecture," by John Ruskin. We have not time as yet to peruse this volume which is published in the usual handsome style of Mr. Wiley, but trust soon to be enabled to do so, as it appears well deserving of consideration.

We insert the following communication at the request of the author, and in so doing state that we not only cheerfully comply with it, but also regret that he should suppose for a moment that any attack was intended upon him personally. We have much pleasure in expressing our belief that he has been most faithful and assiduous in the duties of the station of Foreign Secretary and Agent, and that any imputation upon the rectitude of his conduct, would have been unfounded and erroneous. Any intention of making such, was disavowed by our Correspondent, "Examiner," in his fullest manner, and that his disavowal was perfectly sincere, we have the fullest assurance.

With regard to the expenses of the Society, we believe, in common with many of the best friends of Missions, that they are disproportioned to the receipts, and we therefore rejoice to hear that a reform is to be proposed. It would be an unwise retrenchment that should impair the efficiency of the Society, but the expenses should be brought to the lowest possible standard, consistent therewith. We trust the action of the Board will be such as to satisfy the Church at large, and create full confidence in the operations of the Departments.

Missionary Expenses.

Mr. Editor,—As the strictures of a Correspondent upon the expenses of the Foreign Committee, appear to be suspended for the present, the Secretary of that Department begs leave to notice briefly a few of the points contained in those communications. His own feelings would prompt him to preserve a rigid silence, under strictures which cannot be fully answered without entering into personal and private details, from which every mind of any delicacy instinctively revolts. Nevertheless, as the interests of the Department may possibly be in some measure involved, the Secretary, purposing to avoid every expression that may provoke, and determined not to continue the discussion, observes:

1. That the expenses, whatever they may have been, have been duly considered and sanctioned by proper authority, and by those best acquainted with all the circumstances; and that, consequently, it is not right to treat them, as if all were incurred under the responsibility of one individual, or for his private benefit.

2. That the statement of expenses, for the last 13½ years, furnished by the Correspondent of the Churchman, in his closing article, shows further that the expenses at this time, do not bear a greater ratio to the whole annual receipts and expenditures, than they did in the earlier years of the Missionary Organization; and that, consequently, it is not right to treat them as if the present Secretary were especially obnoxious to the charge of extravagance.

3. That the remark of a highly respected member of the Board, quoted in the above article, namely, "That its operations are the most expensive of the kind in the world," is not well founded; inasmuch as a reference to the reports of other cotemporary missionary societies, English as well as American, demonstrates that the expenses of this Society will bear a favorable comparison with those of all other existing missionary institutions.

4. That the steady increase of the receipts of the For. Com: augur most favorably of the sentiment entertained towards them by those in the church who are interested in Foreign Missions, and prove, at least, that their central expenses, do not, as has been represented, prevent the constant advancement of their cause.

5. That the fact that the Committee are now prepared to report to the Board an extinction of all indebtedness, a discharge of all obligations for the fiscal year just ended, a better financial prospect than has ever before cheered the opening of a new account, is sufficient evidence that there is, in their affairs, none of the prostration and ruin, which some have apprehended.

6. That in reference to the duties of the office, there is no analogy between those of a Foreign Missionary Department, and those of a Diocesan Missionary Society; inasmuch as those of the latter are strictly confined to the receipt and payment of money, while those of the former involve considerations and employments for which an inexperienced clergyman would not be adequate, and which are wholly beyond the province of a layman; that further, the Secretary and his Assistant, are the Agents for our Foreign Stations, attending to weekly transmission of papers, parcels and goods; purchasing, invoicing, and shipping, everything needed, in the African Mission in particular, by Missionaries and one hundred Boarding pupils, whether for clothing, building, furniture, handicraft, or goods for barter, and even the chief articles of provisions; the whole requiring, from the minuteness of detail necessary, a degree of attention and labor, which are not often demanded in much more extensive mercantile transactions.

7. That the amount received by the Secretary for occasional ministerial duty, had, in one year only, reached the sum stated by "Examiner": that for two years, it has been but the half, and for another year, the quarter of the sum specified, and that in other years, such services have been rendered without any remuneration; that they have not involved parochial oversight; that they have not interfered with attendance at the office, and that it can at least be asserted with confidence, that no officer of any institution has been found more regularly at his post than the present Secretary.

8. That extravagant as his salary is thought by "Examiner," it is *not adequate* to the maintenance and education of a very large family in so expensive a city as New York; that, for this reason, resort was had recently to a neighboring village; that even there, the standard presented by "Examiner," in his reference to the salary of the Rector of that parish, is, as is well known, *very far* from affording a just view of what is needed for a large family living in close proximity to the metropolis; and that of this, none can speak more decidedly than the truly excellent brother to whom "Examiner" alludes.

9. That as to "Travelling Agents," their appointment was neither originated nor desired by the Secretary, nor was it made with a view to his particular convenience or advantage; that the measure was adopted on the principles which have governed other institutions in such appointments, while retaining a central and permanent Secretary; that it was *not* a favorite plan with the writer, because he had found from his own experience, that while received courteously abroad, he had been made to understand that the welcome was, in the great majority of cases, tendered to him as an individual, and not as a "General Agent."

10. That there is *no longer* occasion for remark on this head, inasmuch as one of the first acts of the Committee, subsequent to the last annual meeting of the Board, was the consideration of this subject, resulting in a resolution to terminate the only remaining agency, after a reasonable time allowed to the incumbent to make other arrangements.

11. That it has been the earnest desire of the Secretary, as every member of the Foreign Committee well knows, to reduce the expenses of the office; and that, long before he heard from "Examiner," he had been meditating arrangements which will (D. V.) soon enable him to effect this object, and meet the expectation of reasonable men, without impairing the efficiency of the Department.

12. That the Board and the Committee have differed from "Examiner," in their estimate of the duties and responsibilities of this office, inasmuch as they have heretofore, on the occasions of a vacancy, sought to obtain the services of men occupying no unimportant positions in the church; and that the writer may be permitted to add, that he relinquished for this office, then represented to him as one of great importance and responsibility, a parish, *second* in point of influence and consideration, to but one only in a diocese numbering more than a hundred congregations.

13. And, finally, that the writer presents these considerations without a particle of "anger," but in much and unfeigned "sorrow," that he should ever have found it necessary to say a syllable in his defence against remarks which, if true, would render him unworthy of his sacred office. And with this additional declaration, that when invited to this position, had there been any anticipation of the manner in which his feelings would be lacerated, and his private affairs dragged before the church, the last man in that church to accept the post, had the "pay and privileges" been a thousand fold greater, would have been the present

Secretary of the Foreign Committee.

To Correspondents.

We have received a Communication signed "New Jersey," in reference to the statement of our correspondent, "G. B." in last week's paper concerning the Bishop's salary, but as the Bishop himself corrects the error in this week's paper we omit its insertion.

Σ. and R. C. are received.

We thank the author of the criticism on *Laus Deo, No.* 1., which was unexpectedly crowded out, but shall appear in our next. We know nothing of the fact mentioned by "A Subscriber." He must apply to some one who does.

CLERICAL CHANGES.

Rev. Henry Fitch has resigned the parish of St. Andrew's Church, Northfield. Direct to New Haven, Ct.

Rev. James L. Scott is in charge of St. Andrew's Church, New Preston, and St. John's, Washington, Ct. Direct to New Preston, Ct.

Rev. Samuel Randall has been received into the Diocese of New Jersey from Pennsylvania, and is Rector elect of Trinity Church, Moorestown.

The Rev. J. W. Hoffman, having become the Rector of Christ Church, Tashua, requests that all communications for him may be directed to Bridgeport, Conn.

Domestic Intelligence.

Episcopal acts by the Bishop of Maryland, for and on behalf of the Diocese of New-York.

Ordination.—On Wednesday, June 20, in St. Philip's Church, New York, the Bishop admitted Rev. Samuel V. Berry, Deacon officiating in said Church, to the order of Priesthood. Morning prayer was said by Rev. Benjamin Evans, and the lessons were read by Rev. Wm. Walton. The Epistle was read by Rev. Dr. Berrian. In the administration of the Communion, the Bishop was assisted by Rev. Drs. Berrian and Seabury, and Rev. Thomas Clark; who, together with the Rev. Dr. Vinton, united in the imposition of hands. The ordination sermon was preached by the Bishop from 1 Thess. iv, 8. The Rev. S. D. Turner, from Kingston, Jamaica, and Rev. Hiram Jelliff, were also present at the services.

New York.—*Chapel of the Holy Innocents.*—On Thursday afternoon, June 7, a large assemblage congregated on and about the ground (corner of Colonie and North Pearl streets,) on which a Church edifice is soon to be erected, for the purpose of witnessing the ceremony of laying the corner-stone.

At the appointed hour, the procession reached the ground, when the Rt. Rev. Bishop Whittingham, of Maryland, now officiating for this Diocese, commenced the service by reading the 122d Psalm. Prayer was then offered up, after which the Rev. Dr. Kip read the inscription on the stone and a list of the deposits contained within the leaden box. It was then laid in its proper place, when the Bishop, striking the stone three times with a hammer, pronounced it laid in the name of the Father, of the Son, and of the Holy Ghost, to be devoted to the service of Almighty God, agreeably to the principles of the Protestant Episcopal Church in the United States, and the edifice to be erected to be known by the name of the Chapel of the Holy Innocents.

This was followed by the reading of some appropriate sentences from the Bible.

Owing to the recent illness of the Bishop, it was not thought advisable to have him address the audience in the open air, and this task was assigned to the Rev. Dr. Kip.

After Prayer by the Bishop, Gloria in Excelsis was sung by the Choir of St. Paul's, in which the entire assemblage joined, when a concluding Prayer and Benediction closed the services.

The procession was then reformed, headed by the clergy, and followed by the Vestrymen of the different churches in the city. They returned to the house of William H. De Witt, Esq., who is the senior warden of St. Paul's, and to whom the residents in that portion of the city are indebted for the building of this structure. Besides the Right Rev. Bishop Whittingham, of the Diocese of Maryland, the clergy present were the Rev. Dr. Kip, of St. Paul's, Rev. Dr. Potter, of St. Peter's, Rev. Mr. Selkirk, of Trinity, Rev. Mr. Davenport, of Grace Church, Rev. Mr. Van Kleeck, of Troy, Rev. Mr. Weaver, of West Troy, Rev. Mr. Twing, of Lansingburgh, Rev. Mr. Hubbard, of Stillwater, and Rev. Mr. Reed, of Niagara Falls.—*Albany Evening Journal.*

New Hampshire.—The Central Convocation of this Diocese met at St. Andrew's Church, Hopkinton, on Thursday evening, the 31st ult. The service was read by the Rev. John Kelly, of St. Michael's Church, Manchester, assisted in the lessons by the Rev. N. E. Marble, of St. Paul's Church, Concord. The sermon was preached by the Rev. Dr. Sprague, of St. Peter's Church, Drewsville. The following morning was passed by the clergy at the residence of the Rector, where they were met by the Rt. Rev. Bishop, whose private counsels joined to active interest in the public exercises, greatly enhanced the satisfaction of all concerned. In the afternoon of Friday, another service was held in the church, the Rev. Mr. Marble conducting the worship, and the sermon was preached by the Rev. Mr. Kelly. At night, the Rev. Mr. Kelly said prayers, the Rev. Mr. Marble reading the lesson, and the Rt. Rev. Bishop delivered the closing discourse.—*Christian Witness.*

Connecticut.—The Annual Convention met at Christ Church, Hartford, on Tuesday, the 12th June, and was opened with Divine Service.

The Bishop admitted Mr. Frederick Sill to the order of Deacons, and the Rev. A. N. Littlejohn, and R. C. Rogers, Deacons, to the Priesthood.

After calling the roll of clergy, &c., the Convention adjourned to the afternoon.

3, P. M. Report on Lay Delegates read, and list called over.

Rev. Mr. Watson elected Secretary.

The Bishop's Address was then read by Rev. Dr. Mead.

Confirmations 541. Ordained Deacons 4. Priests 4—two of these by other Bishops. Five new candidates for orders had been admitted, one transferred from the Diocese of New York, and one transferred to the same. Two clergymen have died, Rev. Birdsey G. Noble, and Rev. Cyrus Munson.

Five new churches have been consecrated.

The following proceedings may be mentioned:

St. James's Parish, Winsted, was admitted into union.

Standing Committee elected—Rev. Drs. Crosswell, Jarvis, Mead, Rev. Messrs. Hallam and Clark.

Wednesday—Trinity Church, Simsbury, was admitted into union.

Various reports presented. 1000 copies of Journal ordered. Adjourned *sine die*.

New Jersey.—We give the following additional particulars from the Missionary; which reached us last week too late for insertion:

The Rev. Andrew Bell Patterson was unanimously re-elected Secretary. Two new Churches, St. Paul's, South Trenton, and the Ascension, Gloucester City, were admitted into union with the Convention.

The first act of the Convention, after the business of organization, was the unanimous resolution, that the senior Presbyter of the Diocese present, be requested to offer the Thanksgiving "for a recovery from sickness," as the expression of devout gratitude to Almighty God, on the part of the Convention, for the restoration of the Bishop of the Diocese, from his late dangerous illness. The Rev. John Croes, being conducted to the Chancel, offered the Thanksgiving.

The Rev. Messrs. Henderson, Moore, Finch and Williams, and Dr. Spencer, Mr. Howell, Mr. Garthwaite, and Mr. Pennington, were re-elected as the Standing Committee; the Rev. Drs. Barry and Ogilby, and the Rev. Messrs. Dunn and Watson, and Messrs. Gifford, Stratton, Potter and Parker, were re-elected Deputies to the General Convention; and the Rev. Messrs. Henderson, Williams, Stubbs and Peet, and Messrs. Field, Harrold, King and Aertsen, were re-elected Supplemental Deputies to the General Convention. The Rev. Messrs. Williams and Henderson, and Messrs. Parker and Milnor, were re-appointed Trustees of the Offerings of the Church. The Rev. Mr. Germain, having declined the office of Treasurer, Jabez W. Hays, of Newark, was appointed.

The Chairman of the Standing Committee reported that the proceeds of Mr. Olden's legacy, so far as received, were duly invested, and the certificates in the hands of the Treasurer. The Convention unanimously requested the Bishop, to nominate a Missionary to "the Pines," under the provision of the Will. The amount received thus far, is $3920, being forty-nine per cent. of Mr. Olden's bequest.

The Chairman of the Standing Committee, also reported the sale of ground and the edifice, known as St. Paul's Church, Clinton, which had not been finished. The proceeds, amounting to $994, are to be held in trust, by Dr. Manners, late Warden, and Messrs. Sharp and Wakefield, to build a church, when occasion shall require: the interest, at the order of the Convention.

Pennsylvania.—Bishop Potter preached at York on Sunday, 3d inst., and confirmed 6 persons.—*Ep. Recorder.*

North Carolina.—*Diocesan Convention.*—The Convention of this Diocese has adjourned after a session of four days. The Bishop was unable to attend all its sittings, and in his absence, the chair was filled by the Rev. Dr. Mason, Rector of Christ Church, Raleigh.

The usual committees were elected. Delegates to the General Convention, Rev. Dr. Mason, Rev. Dr. Drane, Rev. Mr. Baxter, Rev. Mr. McRae. There was nothing specially to be noticed in the reports of the committees, except that in the report of the committee on the state of the Church, allusion was made to "the agitation and alarm" in the Diocese, created by the introduction of certain novelties of practice and doctrine. Immediately after the reading of the report, a special charge was received from the Bishop, addressed to the clergy of the Diocese, in which he authorized the clergy to say to their parishes, that no efforts would be wanting on his part, so long as God should give him jurisdiction in North Carolina, to resist any such introduction of novelties, come from whatever quarter they might.

This charge was heartily responded to by the Convention in a series of resolutions, passed without a single dissenting voice. One thousand copies of the committee's report, the Bishop's charge, and the resolutions of the Convention, were ordered separate from the journal. It is confidently hoped that the proceedings of the Convention in the above matter, will be received with general favor in the Church. The Diocese of North Carolina, under the teachings of its beloved Ravenscroft and Ives, will never prove faithless to the doctrines of the Church, as recorded in the Book of Common Prayer. The Church at large may rely on that.

The sermons preached before the Convention, generally, were of the highest order.

It was announced, in the report of the committee on the State of the Church, that the society called "the Society of the Holy Cross," had been dissolved—and dissolved, it should be known, by the voluntary consent of its members, who were unwilling to continue it, at the peril of creating division in the Church. The society is altogether distinct from the mission of Valle Crucis, having been formed more than two years after the establishment of that mission. It appears from the reports, that the missionaries there associated, two presbyters, and one deacon, with two candidates for orders, are, under God's blessing, making most decided impression on the mountainous district in that quarter. May the heart of our Bishop be rejoiced by the continued prosperity of a mission, which has cost him so much time and pains, and expense, in the effort to plant the Gospel in the Church where it was never before known! The mission is self-supporting, but it is hoped that Churchmen will not forget the trials of their brethren in their labor of love, but will freely minister to them of their substance.

We, who are old-fashioned North Carolina Churchmen, cannot but think that a mistake was committed, in organizing a society in the Church, separate from the brethren, although such a society was pledged to uphold the vital doctrines of the Church. We had grown up under the teaching that the Church itself was as the true and best, so the only society intended for such a purpose. It was but natural, therefore, that suspicion and anxiety should arise over the Diocese, in relation to the "Society of the Holy Cross"—and too much praise cannot be awarded to the members of the society, that, on learning the state of things, they promptly consented to its dissolution, and took their stand side by side with their brethren in the Diocese. We trust now that Jerusalem shall be once more, as a city that is at unity with itself. We know of nothing that should keep us from striving together with one heart and mind for the prosperity of Zion.

It may be interesting to the numerous friends of Bishop Ives to learn, that he has so far recovered from his indisposition, as to start on his western visitation. The hearts of many go with him. C.

[*Banner of the Cross.*

Kentucky.—*Convention.*—The Convention of the Church in Kentucky assembled in Ascension Church, Frankfort, on the 31st of May. In consequence of the prevalence of the cholera in several parts of the State, the parishes were not fully represented, but the proceedings were highly interesting, and marked by a spirit of kindness and Christian love.

On the first day of the session, morning prayer was conducted by the Rev. Mr. Page, of Bowling-Green, and the Rev. Mr. Ozanne, of New Orleans. The Bishop preached an able, earnest, and appropriate sermon from St. Matthew xxviii. 20—"Lo, I am with you always, even unto the end of the world."

The Convention was then called to order, and the Rev. E. F. Berkley re-elected Secretary. Among the lay-delegates was the Hon. Henry Clay.

Divine service at night was celebrated by the Rev. J. Craik, and the Rev. Mason Gallagher, and a sermon preached by the Rev. W. Y. Rooker, from St. John iii. 3.

The Bishop's address showed that great and unexampled progress has been made by the Church during a few months past, and that we have every reason to thank God, and take courage.

On Friday, morning prayer was said at 9 o'clock, and the Convention proceeded to the election of the usual Committees, and the discussion of several important questions. A vigorous effort will be made to raise $1500 per annum, in order to support missionaries in the various promising fields now opening before us. At 8, P. M., the Rev. J. C. Talbot read prayers, and the Rev. T. H. Mitchell the lessons, and the Rev. E. F. Berkley preached from St. Luke ix. 36.

The session on Saturday began as usual with the regular service; the Bishop pronouncing the absolution and benediction. The parochial reports show a very manifest change for the better. The people of the commonwealth are beginning to see the beauty and strength of our system, and to desire to share in its advantages. Among the lay-delegates was Mr. Arthur Creighfield, for many years a prominent preacher among the Reformed Baptists or Campbellites. He has recently become a candidate for orders in the Church, and will soon publish to the world his reasons for making the change.

On Saturday, P M., the Rev. Dr. Weller presented an interesting report of the condition and prospects of Shelby College. By the most untiring energy and zeal, he has raised this institution from a state of decay and languishing, to a high degree of prosperity.

After singing the 107 Psalm, the Convention adjourned with the Bishop's blessing. The next Convention will meet at Louisville, on the last Thursday in May, 1850.

There are now about twenty six clergymen connected with the Diocese.

After Divine service on Saturday night, the Rev. J. C. Talbot preached from Acts xxiv. 25.

On Trinity Sunday, morning prayer was read by the Rev. H. H. Reed and Rev. J. C. Talbot, and a sermon preached by Rev. J. Craik, from Deut. vi. 4, &c. The Bishop administered the Holy Communion, assisted by the Rev. Mr Talbot, and Rev. John N. Norton, the Rector of the Church.

In the P. M., the Rev. Mr. Laird, of Versailles, preached from St. Matthew vii. 26-27, and the Bishop confirmed twenty-two persons, and afterwards delivered an address.

At 8 o'clock, the closing exercises of the Convention were held. The Rev. Mr. Rooker preached from Philippians ii. 12 and 13, and the Bishop made an appropriate address to the clergy and laity.

All left the Convention gratified with what they had seen and heard, and animated, we trust, with fresh energy and zeal, to do their Master's work.

[*Banner of the Cross.*] P.

Married.

On Wednesday, June 13th, at the Church of the Annunciation, by the Rev. Dr. Seabury, Mr. Edmund B. Tuttle, of Brooklyn, to Miss Emily, third daughter of the late Rev. William Thompson of this city.

Died.

At Spotswood, N. J., on Sunday, the 10th inst., Oliver Johnston, Esq., for many years the minister's Warden of St. Peter's Church, at that place.

On Sunday morning, the 10th inst., after a lingering illness, Edward Swaine, late of England.

The remains were interred in Monument Cemetery, Philadelphia.

OBITUARY.

Died, at his residence, in the Town of Greenville, County of Greene, and State of New York, Reuben Rundle, in the ninety-second year of his age.

The deceased was born in the town of Greenwich, Fairfield county, Connecticut, on the 10th day of March, 1757. He was a son of Reuben Rundle, a native of the town aforesaid, a respectable farmer, and member of the Presbyterian Church of that place, who was better known for his honesty, strict integrity and firmness of character, than for enterprising business transactions.

His son Reuben, the deceased, took a very active part in the struggle of the American Independence. He served in various ways, under different commanders. He was nineteen years old when he commenced as a soldier; was an apprentice at the Tanning, Currying and Shoemaking business, then living at Middle Patten, Westchester county, New York. In the latter part of March, 1776, according to his own statement made under oath, before Perkins King, first Judge of the county of Greene, he declares that he volunteered and enlisted under Capt. Benone Platt, and joined the regiment of Col. Thomas Thomas, of the New York Militia, and marched to the mouth of Croton River, where were other United States troops. At this time three British ships and two tenders lay there. The troops with whom he served while there, fitted out a fine ship, and burnt one of the tenders. After remaining there some little time, he marched with the troops to King's Bridge, and was there employed in building a fort, until near the fall of that year, when he and others were detached to go to Fort Washington, a few miles distant. There he kept garrison under the same captain until the troops marched to White Plains. Here he lay with the regiment in sight of the action there fought. After the British troops retreated from White Plains he marched with the regiment to Peekskill, where they remained until the following December, when the campaign ended, the troops were discharged, and the deceased with them.

His services no longer being required by his country, he went back and finished his apprenticeship, which ended on the 10th of March, 1778, during which he was not called into the service except occasionally for short periods when there were alarms.

In the summer of 1778, having returned to Greenwich, the place of his nativity, he enlisted in a company of Connecticut Rangers, under Capt. Odell Close, and was employed in scouting when called on without encamping until the end of that year, during which he served a greater part of the time as a Light Dragoon in the company in which he enlisted, it being changed into that description of troops. In the fall of that year, 1779, in a skirmish with a small party of Tories, his horse was shot from under him. In the fall of this year also, he, with a part of the company in which he served, joined a detachment of Continental troops, marched to Westchester county aforesaid, made attack on the corps of Col. DeLancy, which fled immediately.

Early in the spring of the year 1780, at the opening of the campaign of that year, he enlisted into the service of the State Troops of Connecticut, as a substitute for Jonah Mead, under Captain Nathan Olmsted, in Col. Breezilla Beebe's regiment, at Horse Neck, where he encamped and remained a short time, during which his Col. selected him to serve as Lieutenant. From this place, he with the regiment marched to a place called "North Street," a distance of about two miles from Horse Neck, and encamped. Soon after his encampment his Colonel employed him as a guide to the regiment. In this capacity he served until late in the fall of the year 1781, when he was discharged.

The war being ended, he entered into the bonds of matrimony with Miss Sarah Holly, daughter of Francis Holly, a respectable farmer in the town of Stamford, Conn., on the 25th of December. 1781, moved his wife to Greenwich, Conn., and went into the business of Tanning, Currying and Shoemaking. His means being very limited, he was obliged to purchase his stock on credit, which proved an unfortunate undertaking. Prejudiced by his zeal and activity in the establishment of our liberties, the *tories* felt so aggrieved and envious that they robbed him of his stock of leather, taking it from his tannery in the stillness of the night. Discouraged from this misfortune, and from commencing business there again, he thought he would try his luck in the new country, and came with his wife and two sons, Josiah and Reuben, up the North River in the spring of 1786, and landed at Catskill on the 8th or 9th of April. At that time there were only three dwelling houses in Catskill! From this place he went 8 or 10 miles back to Wessel Salisbury's, and lodged his family in his *barn!* He was poor, destitute, and was even three hundred dollars worse than a cypher. Leaving his wife and two sons, the youngest an infant, he went as far as Greenville, and built a log house in 20 days. He then returned for his family, brought them to his log cabin, and entered it the first day of May, 1786. Here in the wilderness he commenced again. He went to Catskill, purchased leather, brought it on his back to Greenville, made shoes and peddled them for grain to keep his family from famishing; carried the grain thus obtained on his *back* ten or twelve miles to the nearest mill, then without a bolt. By the guide of marked trees he returned to his family, carrying as before the grist upon his back. Though the flour was not separated from the bran, yet so great was their destitution, and fearing that they could not get more ground, they not only ate bran bread, but were allowed at a time but half a meal, lest they might starve before more could be procured! With a wilderness around him, and no team, he rolled and heaped logs by hand. Sympathising with him, his wife used to assist in clearing and burning brush, with her infant son Reuben, whom she took with her into the fallow until his face was burned to a blister by the heat of the sun. There were no schools, nor opportunities of getting an education for some years. At length they began to build log school houses, and have schools, though compared to our common schools now, very inferior, and like most new countries they were destitute of religious privileges.

In the year 1801 there was an Episcopal Church organized in the back part of the town of Coxsackie. At this organization Reuben Rundle, the deceased, was chosen senior warden. In this capacity he served the church and congregation several years, until the church by accident took fire and was burned.

At a meeting in 1825, a church was organized in Greenville, at which the deceased was chosen senior warden. Until the day of his death he held this office, which from the first organization was more than 46 years.

The deceased by his industry and economy gained a handsome property, so that as a farmer in the latter part of his life he was in good circumstances. Being quite infirm in the year 1837, he made a division and distribution of all his personal and real estate among his children, previous to which he and family principally built a church, the cost of which and fixtures was $3,325. On opening his will it was found that he had given $500 to the wardens and vestry and their successors in office for ever, the interest only to be used for the benefit of the aforesaid church, of which he and family had been so liberal in building.

The deceased in his last moments appeared resigned and willing to leave this world, confident in the hope of better things beyond the grave. His death was easy. He fell into a peaceful slumber, from which he never awoke. Not a struggle was seen, or a groan escaped his lips. He thus peacefully went to his rest October 25, 1848, making his age 91 years, 7 months, and 15 days. R. R.

Notices.

NEW YORK ECCLESIOLOGICAL SOCIETY.

At a meeting of the Committee, held on Monday, June 4th, 1849, Joseph Poole Pirson, Esq., (5 Wall street, New York,) was elected to fill the office of Treasurer, left vacant by Mr. McVickar's resignation. S. Cox, Jr., Hon Secretary.

New York, June 23, 1849.

UNIVERSITY OF THE CITY OF NEW YORK.

The annual meeting of the Eucleian Society will be held in their Hall, on Friday, the 22d inst., at 8 o'clock, P. M.

The oration will be delivered by the Rev. Amos B. Lambert.

Graduate, honorary, and other members are respectfully invited to attend.

E. D. Murphy,
A. J. Kinsley,
W. A. Stirling.

Eucleian Hall, June 12th, 1849.

☞ The Church of the Intercession (Carmanville,) 10th Avenue, near 155th street, New York, opposite to Trinity Church Cemetery, will be consecrated to the worship of God, on Monday next, the 25th inst. Divine service to commence at 10 1-2 o'clock, A. M. The clergy, wardens and vestrymen of the several churches are respectfully invited to attend without further notice.

N. B. The Bloomingdale stage leaves the Harlem Rail Road Depot at half-past 8 o'clock, A. M.

New York, June 23, 1849.

ST. SIMON'S GERMAN FREE CHURCH.

The Right Rev. Bishop Whitingham, D.D., will administer the rite of confirmation in the above Church on Sunday next. Service to commence at 3 1-2 o'clock.

June 23, 1849.

☞ By Divine permission, Grace Church, Brooklyn Heights, will be consecrated on Tuesday, 26th June inst.

Brethren of the clergy and laity will please receive this notice as an invitation to assemble at the Rector's house, 135 Henry street, Brooklyn, at 9 1-2 o'clock, A. M., and proceed thence to the Church.

GENERAL THEOLOGICAL SEMINARY.

The Final Examination of the several classes will commence on Monday next, the 25th inst., after Morning Prayers; which will be said in the Chapel, at 9, A. M.

John D. Ogilby, Dean of the Faculty.

Chelsea Square, June 20, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 5th inst., the Treasurer has received the following contributions:

From a friend of missions, per Rev J A Fitch, 3; Grace ch, Sheldon, Vt, half, 3 50; Christ ch, Enosburgh, Vt, half, 2 50; H P B, Watertown, Ct, 2; J, for Domestic Missions, half, 1; St Matthew's, Plymouth, Ct, 1; through J F Wilson, treasurer Diocese of Delaware, St Andrew's, Wilmington, 25; Trinity ch, 14 50; Immanuel ch, Newcastle, 10; St Thomas's, Newark, 12 16; St Ann's ch, Apoquinimink, 11; St Paul's, Georgetown, 13 75; St Peter's, Lewes, 5 77; St George's, Indian River, 2 62; St Mark's, Millsboro', 3 70, Chapel of the Comforter, Long Neck, 1 50—100; St Luke's, Kalamazoo, Mich, 5; Christ ch, Louisville, Ky, 20; thank offering, Zanesville, Ohio, 5; Christ ch, Savannah, Ga, S S, 6 50; Female Missionary Society, half, 39; St Paul's, Windham, Ct, 16; a Female Missionary Society in Brooklyn, for Chickasaw mission, 20; a Churchman in New York, 5; St Thomas's, Newark, Del, for Bp Freeman's jurisdiction, 5; Juvenile Missionary Society, Ch of the Ascension, N Y, 47 81; Tercentenary collection of St Peter's, Talbot co, Md, three-fourths, 15; St Anna's, Fishkill Landing, N Y, Whitsunday collection, half, 9. Total, $306 31.

THOMAS N. STANFORD, Treas.,

New York, June 12, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 5th inst, viz:

Family mite box, 1; from Sunday school, Grace ch, Phil, for ed. 10 children, under Rev Mr Payne, Africa, 200; St George's ch, New York, 348 31; do, J D, for Africa, 50; do, G M F J S, and J, sup H Gillett, Africa, 20; do, do, for support of child, China, 4th payment, 25; do, for support of S J B, China, 30; do, F A & E Tracey, ed. China, 50; do, C J L, ed. China, 25; do, for China, 1—549 31; S S, Christ ch, Savannah, Ga, for ed. Africa, 20; do, Female Missionary Society, half, 39; do, col'd Sunday school, ed. Africa, 20; do, contribution to Africa, 1; do, to Mrs Hill's school, 2; do, to Greece, 1—83; Ch of Ascension, New York, Juvenile Missionary Society, ed. China, 25; do, donation to Foreign Missions, 47 81; do, the Rector, ed. China, 25—97 81; Christ ch, Enosburg, Vt, and Grace ch, Sheldon, Vt, half, 6; Grace ch, Sheldon, Vt, 5; a friend to missions, Gardiner, Me, Constantinople, 100; St Thomas's ch, Newark, Del, Africa, 3; do, for Constantinople, 2 05—5 05; family mite box, N Y, 1 98; St Helena ch, Beaufort, S C, for Africa, 30; do, Sunday school, ed. China, 25; do, G R W, ed. China, 25—80; St Matthew's ch, Plymouth, Conn, for Constantinople, 2; St John's ch, Providence, R I, 5th annual payment, support of Rev E W Syle, China, 900; do, a family, ed. China, 25; do, for Greece, 25—950; H P B, Watertown, Ct, Africa, 5; J, for Foreign Mission, half, 1. Total, $2032 15.

J. SMYTH ROGERS, Treas.

New York, June 12, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 29th ult.

From ships Zurich and New York, boxes, 3 01; Wm Marshall, annual, 2; a friend to the cause, through Capt Proal, 5; Henry Trowbridge, annual, 2; W S Popham, annual, 2; W H Popham, annual, 2; Hector Morrisson, annual, 1; Jas S Aspinwall, annual, 7; Philip R Kearney, annual, 2; Rev G T Bedell, annual, 20; W C, through Rev Mr Bedell, 5; J Bluxom, annual, 2; Martin Hoffman, annual, 4; E Burke, annual, 2; Ogden Haggarty, annual, 2; John Jay, annual, 2; John H Ruckle, annual, 2; J T Cronkhite, donation, 5; A, through Stanford & Swords, annual, 2; S N Burrill, through do, 2. Collections at the Chapels for the Mission and for Books, 18 13. Total, $92 13.

J. DAVENPORT, Treasurer,

June 11, 1849. 10 Platt street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 5th inst.

From Grace ch, Canton, St Lawrence co, Rev M M Wells, 4; Trinity ch, New Rochelle, Rev T W Coit, D.D, 20; Union ch, Humphreysville, (Whitsunday,) Rev W F Walker, 6; St Peter's ch, Westchester, Rev Charles D Jackson, 50 75; St John's, Monticello, Rev E K Fowler, 2; from Ch of Ascension, Rev G T Bedell, 140. Total, $222 75.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, June 19, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst.

From Union ch, Humphreysville, Rev W F Walker, 6; Trinity ch, Milton, Rev F D Harriman, 1; from Church of Ascension, Rev G T Bedell, 40. Total, $47.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, June 19, 1849.

NASHOTAH MISSION.

The subscriber respectfully acknowledges the receipt of the following sums for the use of the mission:

From St James's ch, New London, 25; a member of Christ ch, Middleton, 5. Total, $30.

June 4, 1849. W. H. ASPINWALL.

Advertisements.

DE FIVAS'S ADVANCED FRENCH READER.

D. APPLETON & CO. publish this week—The Classic French Reader, for advanced students, or Beauties of the French Writers, ancient and modern, by Alaier De Fivas, with a Vocabulary, French and English, of all the words and idioms contained in the work by J. L. Jewett, editor of "Ollendorff's French Grammar. 1 vol. 12mo. $1.

D. A. & Co. also publish—Elementary French Reader, by A. De Fivas, edited by J. L. Jewett, 16mo. 50 cts.

Modern French Reader, by F. M. Rowan, 1 vol. 12mo. 75 cents.

Dramatic French Reader, by A. G. Collott. 1 vol. 12mo. $1.

Standard Pronouncing Dictionary of the French and English Languages, by G. Surrenne. 1 vol. 12mo. $1 50.

June 23—1t

BRANDON'S TIMBER ROOFS.

D. APPLETON & CO. have just imported, The Open Timber Roofs of the Middle Ages, illustrated by 48 perspective and working drawings, and accompanied by letter-press, by R. & J. A. Brandon, Archts. 1 vol. 4to. $17. June 23—1t

HISTORY OF THE CHURCH.

A HISTORY of the Protestant Episcopal Church in America, by Wilberforce, edited by the Rev. Evan M. Johnson, with a map of the various Dioceses.

Just published by

STANFORD & SWORDS,

June 22. 139 Broadway.

RICHARD UPJOHN, Architect, has removed his office to No. 64 Broadway.

June 23—3t$

Poetry.

For the Churchman.

The Christ, Forgotten in our Days.

Though He was rich, yet for our sakes He became poor. —Blessed be ye poor, for yours is the kingdom of heaven. —Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven.—How hardly shall they that have riches, enter into the kingdom of God!—The cares of this life, and the deceitfulness of riches choke the Word, and it becometh unfruitful.—Lay not up for yourselves treasures upon earth.—Take no thought for the morrow.

Christ in a wretched place was born,
Nor owned His very grave;
He lived both homeless and forlorn,—
His fellows such as rich men scorn;—
And ate what beggars gave.

And when the Lord of Life became
Poor, and of none esteem,
He bade His followers do the same;
For him to choose a life of shame;
Earth's goods, a curse to deem.

The Poor He blessed, and opened wide
The kingdom to their feet;
And bade the Rich Man go divide
The wealth whereon he built his pride,
And give the Poor to eat.

Not otherwise might he be made
Christ's brother, and God's son;
For how could one in pomp arrayed
The Family of Christ invade,
Where wealth and pomp was none?

Christ's brethren,—oh! what seraphim
Cared less for earthly good?
The rich, bright world to them was dim;
They marched along with Prayer and Hymn,
And left it, where it stood.

If, in the kingdom's early day,
Men gave up earth for Heaven,
If lands and wealth they gave away,
If dainty food and rich array,—
If all for Christ was given,

Then how unlike God's humble Son
Are they who bear His name!
In rich apparel every one,
No worldly good they care to shun:
Are those and these the same?

The Rich,—the Rich are every where;
These fill the Temple, too,
And scantly give the Poor a share
To whom Christ said, YE BLESSED ARE:
GOD'S *kingdom is for you.*

Oh, Rich men! who do claim to be
The followers of the Lamb,
What, what are you, and what was He?
Is not His name a mockery?
Is not your Faith a sham?

I see your houses cedar-lined:
Ye feed each earth-born lust
For food, for gems, for gold refined,
For every pleasure that can bind
The Spirit down to dust.

What single thing that wealth can buy
Do ye, for Christ, forget?
To BEAR THE CROSS, THYSELF DENY,—
Know ye these words? Were they to die,
Or are they living yet?

Has Christ taught you another way,
The Fathers never knew,
To live well here, and live for aye?
To have the riches earth can pay,
And those hereafter too?

Ye lay up goods: Spake He one word
Of laying up in store,
Save only this—which ye have heard—
LAY NOT UP GOODS; and *if the bird*
Trusts God, ought ye not, more?

Ye say that His apostle taught
How each one must provide;
Could His apostle set at naught
The eternal Word?—TAKE YE NO THOUGHT,—
This shall, for aye, abide.

True holy Paul hath said, full well,
That *who neglects his own*
Is worse than very infidel:
But what sufficeth? Need we tell?
Raiment and food alone.

And yet ye talk of serving God
And giving to His Poor,
Who go unfed, unclothed, unshod,
And underneath the heavy sod
First find a sleep secure.

O men, well-clothed, and warmed, and filled,
While God's poor children fast,
The very churches that ye build,
And deck with pomp, and carve and gild,
Will judge you at the last.

WHERE ARE MY POOR! Christ still demands—
To whom the Gospel came?
This costly offering of your hands
Is to yourselves, and only stands
A monument of shame.

GIVE TO MY POOR! give much: give all,
If nothing else will do;
They that at first obeyed the call,
Were fain to let earth's riches fall:
Shall I ask less of you?

O brethren! I have written long:
The words are strong and plain;
For less than thus would do you wrong.
Would God they were tenfold more strong,
One soul to Christ to gain!

Some Rich men shall be saved, though few,
—For God hath boundless might.—
Oh may it be that some of you
Shall *hear the Word and go and do,*
Before the *fall of night.*

R. T. S. L.

Christ Church, Newark, 1849.

Selected Matter.

For the Churchman.

Correspondence of a Voyager to California.

AFTER breakfast, we visited the so-called *Church*—and, I must say, it baffles all description. To give you any idea of its rude misery would be impossible. It is about 100 feet long, and 40 wide, and consists of a tolerable shed, constructed of reeds, and supported upon crooked poles about 12 feet in height. The chancel-wall is a sort of fence, about 6 feet high, made of old boards, tied to the poles with pieces of raw hide cut in strips, and, where they were too short, eked out with bits of bark; and the whole is ready, at any moment, to tumble down. The altar is a ricketty old piece of furniture, and looks somewhat like a grocer's counter in New York, though not nearly strong enough to answer that purpose. It is painted a light yellow, on which are remnants of small blue figures, and is surrounded by three arches made of rude sticks bent in a semi-circular form, around which on Sunday, are tied rags of different colors. On "the altar," and under the centre arch, is an old tea-chest, the cover of which has disappeared, leaving the lead bare, upon which is fastened a crucifix of some substance, resembling putty. The pulpit is a rude old box, after the style of the altar, mounted on four legs, four feet high, and, as it has neither stairs nor door, you may imagine with what grace and dignity it is entered. The building is divided midway by a partition of old boards, tied to the poles, with an opening in the centre for a door, before which hangs a bull's-hide. The space between this and the altar-fence ("*rude* screen?") constitutes the chancel. One side of the chancel is built of adobes, and is the only point in the Church which you cannot see through, and which will not admit the rain. The opposite side of the chancel is enclosed on Sundays and Festivals, by tying to the poles bull's hides, which, in the week, are taken down for preservation. The rest of the Church is entirely open on all sides, with the exception of the crooked poles and chancel-fence. The floor is the broken ground, and is strewed with bricks and stones. On it are lying, lengthwise, four long, heavy beams, which once supported a floor, but the floor has long since vanished, and the beams themselves have almost rotted away. Near the entrance, and mounted upon a four-legged table of slats, falling to pieces, is a rude *font* of wood, whitewashed, and upon it is the emblem of the *nails, pincers and hammer*. There is also upon the ground in the Church, a sort of coffin or bier, in which the natives carry their dead; and, by the side of it, within the Church, too, there is, at this moment, an old gray horse dying from the effects of wounds and old age, and a number of dogs, cats, and chickens. But the richest in architectural beauty, and the most difficult to be described, is, the belfry, which is at the corner of the Church. It is formed of two upright poles, about 6 feet in height, crossed by a horizontal one, upon which the *bells* (for there is a plurality,) are hung, as follows:—At one end is a bell, tolerably perfect; it has numberless cracks, to be sure, but the clapper is there; it is hung with a crooked piece of iron hoop, and looks four or five hundred years old; next to this is one consisting of the upper section of a large bell, the lower part having been broken off, and is *sans* clapper. The third is simply the top of a bell, with a very small rim, and a very long clapper; these are suspended with trammell-hook-shaped iron, but a fourth is merely tied to the corner of the belfry. The music is beaten out of these beautiful bells, both morning and evening by boys, with stones. The drum which accompanies them is made of an old cask, with a rough piece of bull's hide, (with the hair on) tied tightly over each end with cords. The service was conducted by two Spanish priests, who were accompanied in their chants, by fiddle and drum. In the evening, we witnessed a procession of the host; the torches carried by the natives being common dipped tallow candles, stuck in junk bottles. * * *

The appearance of Panama, as you approach it, is exceedingly fine. The old Cathedral is, at first, the conspicuous object; afterwards, as you enter, towers, half gone to decay, are seen in great numbers. The city is enclosed with a wall 12 or 15 feet high, and has three gates with winding entrances. It was built in this way to prevent the action of cannon against it. This city in 1824 contained 70,000 inhabitants, and now, in 1849, it can boast of but 7000. Its dilapidated ruinous appearance contrasts strangely with busy, bustling, enterprising New York. It looks as though it had been dug from the bowels of the earth. Every building—house, Church, Cathedral, or tower, is either *going, going, or—gone.* They were built in an ancient Spanish style, and of a perishable sandstone, which, from the lapse of time, and exposure to this trying climate, has become much decayed, showing deep holes in the thick walls of the Churches and houses, and even of the city. Very many houses are tenantless, and are crumbling away, for want of care. I saw the ruin of an old Cathedral, in which a tree was growing, at least twenty or thirty years old.

These Cathedrals are, many of them, exceedingly rich in their decorations. The principal one which I visited, had in it a solid silver altar, and very many ornaments of the same precious metal. They were much soiled, however, and looked more like lead than silver. The domes of this building are richly ornamented with pearl shells, which, as they catch the rays of the sun, shine with remarkable brilliancy. But even this beautiful building is giving undoubted indications of decay. We attended service there, on the morning of the 25th, and found a great array of ladies, white, gold, and parti-colored. There were, however, but few gentlemen present, except the Americans. It being Lent, the Church bells are ringing during the greater part of the day, and, strange to say, there is but one in the city that is not cracked; and that one, (to commit an Irish blunder) is not *in* the city either, but belongs to a beautiful old Church, just outside the walls. This bell is exceedingly fine and clear, and I am informed that silver enters pretty largely into its composition. We followed its sweet sounds in the evening, and remained during the service. In the Church we found a beautiful silver altar, silver and gold chandeliers and candlesticks, and silver ornaments of all kinds, in great profusion. There are also great numbers of images, some sacred—such as our Saviour bearing the Cross, the Blessed Virgin, &c., and, in close proximity, Christopher Columbus, some kings and queens of Spain, &c., &c., before all of which the natives prostrated themselves indiscriminately.

Judge of the music—it consisted of snatches from different operas,—Hail Columbia, and even Yankee Doodle—played by a band of two fiddles and a *base* (?) viol.

The sermon was delivered by an old priest in dirty white robes, with a nasal twang, from a greasy little sermon book that looked still older than himself.

The congregation seemed very devout, and most of them knelt during the entire service.

There are no pews in any of these Churches, but the generality of the people carry with them small benches covered with raw hide, the more respectable ladies, shawls, or ornamental mats, on which they sit. * * * * * * * *

One morning I took a stroll with a friend about a mile from town, to visit the Roman Catholic grave-yard. The front resembles that of a Church. It is enclosed in high stone walls, on the top of which we counted not less than fifty human skulls, bleaching in the sun. Upon entering, we were startled and shocked at the hideous sight which presented itself. Not a grave was to be seen, but the ground was covered with human bones and skulls in every period of decay. The whole enclosure was strewed with coffins, much decayed and broken in pieces; also beds, pillows, and even the clothes in which the people had died. It is the custom with the Romanists in this place, in burying their dead, to disinter the bodies which have been previously deposited there, throw them in a corner, and bury fresh ones in their places, to be in their turn removed.

The Protestant ground is a few yards distant. It is a neat little enclosure, with several fresh graves of Americans in it. * * * * * *

On Sunday, April 22d, I heard the Rev. Mr. Mines, for the first time, having spent the last twenty days in the environs of the city, and at the island of Taboga. The service was held in the custom-house, which had been kindly procured by the French Consul for the purpose, during Mr. Mines' stay here. The large room was filled to overflowing. Not a chair, or even a place to stand, could be obtained by those who arrived after the service commenced; and I hear it has been equally crowded on each occasion of service, many being compelled to leave, who could not gain admission. Mr. Mines is certainly a very great favorite, and has already become exceedingly popular with both Americans and natives. Judging from the great regard which is shown him here, we look upon his success in San Francisco as certain, and have no doubt that his Church will be built by the people in the course of a year. * * * * * *

A few days since, I joined a party of gentlemen, in an excursion to *Old Panama;* about six or seven miles distant from the present city. I was greatly astonished, upon entering the walls of this ancient city, which, in its palmy days, numbered 70,000 inhabitants, to see it completely overgrown with a forest so dense, that we could see but a few yards before us. The ground within the walls was covered with ruins of houses, Churches, aqueducts, towers and forts. How the city has become so thoroughly demolished, is more than I can tell; and we have not been able to find a single person among the natives who can give us any information as regards the history of the place. On reaching the ruins of a large Church, we found the chancel-walls still standing, on the peaked roof of which, was growing a tree several years old. It looked odd enough, with its roots running down upon each side of the wall. We had the curiosity to measure one of the trees growing *within* the Church walls, and found it, about 5 feet above its base, to measure 18 feet in circumference. It could not have been less than 130 feet in height. This has undoubtedly been, in its day, a beautiful Church; and, judging from its unusual size and great number of niches, probably a cathedral. Connected with it was a number of cells and aqueducts. It is now the resort solely of wild animals and ferocious beasts. In the chancel, we noticed a large pool of fresh blood, which was probably the remains of a meal, which a tiger we had seen prowling about, had made upon some defenceless animal. One of our party, who is a fine draughtsman, undertook to sketch this old place, but the trees were so thick, he found it an utter impossibility. We then forced our way, with difficulty, through the thick foliage of the palms and a species of the banian tree, which grows to an immense height, to the ruins of an old tower. Every step of our path was over crumbling wonders. We at length reached the tower, and found it, though greatly dilapidated, an object of curious interest. It has been about 100 feet high, and 40 feet square at the base, and was, to all appearance, attached to a very large building, which is now in such a state of decay beside it, that it is impossible to tell whether it has been adapted to religious or military purposes. In the tower is a deep excavation, and near the base, the remnant of a *font*, which has been built in its once massive stone wall of 8 feet thickness. The *top* of the tower has evidently been constructed for military purposes, the windows having been built in such a manner, that they can be used as port-holes to fire through.

On one side, we discovered the remains of a winding staircase, the lower part of which had been torn away.

From the American Review.

Macaulay's Essays.

FOUNDATION OF CIVIL GOVERNMENT.

OF this logical web-spinning, we have a considerable specimen, as usual, in the article before us. Mr. Southey, it seems, in one of the "Colloquies," brings in the ghost of Sir Thomas More, saying, "Nothing is more certain than that religion is the basis upon which civil government rests; that, from religion, power derives its authority, laws their efficacy, and both their zeal and sanction." This absurd and irrational doctrine, of course, the critic entirely upsets and demolishes, though it has been held and maintained by almost every considerable author that has written on the subject; and he winds up his conclusive refutation, as is his wont, with a few sprightly sneers at Southey, such as these: "He never sees, at one glance, more of a question than will furnish matter for one flowing and well-turned sentence;" and, "we do not know what his opinion about toleration is; but, on the whole, we take it to be this, that everybody is to tolerate him, and that he is to tolerate nobody." The orthodoxy whereby our critic overthrows the pernicious heterodoxy of Southey, is briefly and substantially this: The true basis of civil government lies not in religion, but in the principles of our social nature, and the necessities of the social state; men *must* live together, or not live at all; and, living together, they *must* be protected, in their persons and possessions, from each other's evil passions; and this word *must* expresses the real ground whereon States and Commonwealths are built. To give a specimen of the *elevated* language used by our potent critic on this subject." If Mr. Southey allows, as we think he must allow, that it is for the good of mankind in this world to have civil government, then we have a basis for government quite distinct from religion." And again, "We are at a loss to discover in what sense religion can be said to be the basis of government, in which it is not also the basis of the practices of eating, drinking, and lighting fires in cold weather." Unquestionably, therefore, the true stay and support of government is to be sought for in an enlightened selfishness; not in a prevailing sense of duty and moral responsibility; men need no other motives to abstain from injuring their neighbors, than those which prompt them to eat and drink, and make fires; and it is from the conviction of what they must do, or are interested to do, as social beings, not of what they ought to do, as moral agents, that "power derives its authority, laws their efficacy, and both their zeal and sanction. Religion and conscience may indeed be useful as auxiliaries in the matter of obedience to law and government, and, as such, no wise man will despise them, but are by no means to be regarded as the root or ground or life of such obedience."

Now, we shall not attempt to refute Mr. Macaulay's reasoning, or whatever else it may be called, on this subject; for, to presume that such a refutation were needful, would be little else than an insult to the understanding of our readers. We will simply produce a short passage from Hooker, not indeed to show that Mr. Macaulay is wrong, but only that Southey, however widely astray in this matter, has the happiness to err in pretty good company. "So natural is the union of religion with justice, that we may boldly deem there is neither, where both are not. For how should they be unfeignedly just, whom religion doth not cause to be such; or they religious, which are not found such by the proof of their just actions? If they, which employ their labor and travel about the public administration of justice, follow it only as a trade . . . . being not in heart persuaded that justice is God's own work, and themselves His agents in this business; the sentence of right God's own verdict, and themselves His priests to deliver it; formalities of justice do but serve to smother right, and that which was necessarily ordained for the common good, is through shameful abuse made the cause of common misery." Now it seems but reasonable to suppose, and perhaps even Mr. Macaulay would allow, that civil government can hardly stand without justice. If then government cannot stand without justice, nor justice without religion, we see not but that religion may be justly enough represented as the basis of civil government; though not the only thing, it may be one of the things on which government is necessarily grounded. However, we are not concerned to justify Hooker's view, it needeth not to be encumbered with our help. We will only add, that it would not be difficult to find many wise and good men, both heathen and Christian, speaking in the same or a similar strain: and on the whole it is not so very evident that men can be brought to obey government at all, unless they be taught to obey it for conscience's sake. But even if a still larger number of still wiser and better men were on Southey's side, this were no sufficient reason why Mr. Macaulay should not differ from him, and be right in so differing; but some may consider it a sufficient reason why he should not express his dissent in a contemptuous, ill mannered, insolent flippancy.

VINUM PURUM AD SACROS,*

IMPORTED, and for sale at moderate prices, by THOMAS McMULLEN, 10 Wall street.

* "Pure Wine for Sacramental Use."

Advertisements.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, aud enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and *in* a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

REPORT FOR MAY.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of May, 1849, One Hundred and Thirty-five Policies, viz.:

To Merch'ts & Traders	39	To Clergymen	4
" Mechanics	16	" U. S. Officers	3
" Manufacturers	15	" Pub. Officers	3
" Clerks	21	" Agent	1
" Physicians	5	" Teacher	1
" Farmers	4	" Cashier of Bank	1
" Engineers	2	" Students	4
" Lawyers	5	" Other occupations	11
	107		28
			107
New Policies issued in May,			135

Surplus of the Company, May 1st, 1849, $721,152 00
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

JUST Published in 1 vol. 8vo., in cloth binding Price $2. The Four Gospels. A new translation, by Rt. Rev. F. P. Kenrick, D.D., Bishop of Philadelphia. It is published in the best manner, on fine paper and clear type, for reading, with a map of Palestine and Jerusalem, forming a handsome library volume.

EDWARD DUNIGAN & BROTHER,
June 9—2t 151 Fulton street.

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been LOUD. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

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Charles Ely,	Gideon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing,* renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Joel W. Condit,
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JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

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Prot. Epis. Sunday School Book, No. 1	"	1 25
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Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

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